

The CHRISTIAN CENTURY



A Journal of Religion

John Wesley the Anticipator

By Frank G. Porter

Nazareth—An Interpretation

By Chester McCown

The Philosophy of a Madman

By Paul Jones



EDITORIALS:

Do We Need a New Bible?
Ku Klux Klan on Down Grade
The Still Higher Path

Fifteen Cents a Copy—Sept. 13, 1923—Four Dollars a Year

SEP 17 1923

BOOKS FOR THE TIMES

The Church and the Ever-Coming Kingdom of God

By ELIJAH E. KRESGE

This book is fittingly dedicated to Josiah Strong and Waltter Rauschenbusch, both of them exponents of applied Christianity. Dr. Kresge is an optimist. The opening sentence of his Introduction reads: "We are living in the morning twilight of a new age." He finds the cure for a sick world in the adoption in the common life of men of the principles and motives of Jesus. (\$2.25.)

Religion and the Future Life

By E. H. SNEATH, FRANZ BOAS,
J. H. BREASTED, MORRIS JASTROW,
L. B. PATTON, B. W. BACON and others

A remarkable book, being the result of a seminar conducted by the editor, Dr. Sneath, at Yale University, for the purpose of studying the history of the belief in life after death in religion and philosophy. (\$3.00.)

The Meaning of the Cross

By EDWARD GRUBB

A study of the Atonement in the light of modern reverent scholarship. The author is well known for his other volumes, "The Religion of Experience," "Authority and the Light Within," etc. (\$1.50.)

The Victory Over Victory

By JOHN A. HUTTON

Those who have grown weary of dogma and over-organization in the modern church will find food for their hearts in this book of sermons by the author of "The Proposal of Jesus." Among the twenty-seven sermons included are "Christianity Still Untried," "The Cry for Reality" and "The One Ground of Confidence." (\$1.75.)

Lord, Teach Us to Pray

By ALEXANDER WHYTE

If one could purchase but one book of sermons a year, this would be the choice of the wise buyer. One minister spoke well when he said of this book: "Lord, Teach Us to Pray" helped me to preach as few books have helped me of late. It put a new song on my lips." The author himself testifies that the book came "out of my own heart-sore experience." The first sermon on "The Magnificence of Prayer" is worth the price of the book. (\$2.00.)

The Forgiveness of Sins

By GEORGE ADAM SMITH

Another great book of sermons by the author of "The Historical Geography of the Holy Land." Three of them are entitled "Temptation," "While Ye Have the Light" and "In Prayer." (\$1.50.)

The Christian Faith and the New Day

By CLELAND BOYD McAFEE

This little book is bringing encouragement to hundreds of ministers who have at times wondered whether the church might not, after all, come to its finis because of its sluggishness in adapting itself to the altered conditions of today. (\$0.80.)

THE CHRISTIAN CENTURY PRESS
508 S. Dearborn St., Chicago

New Books

The Meaning of the Old Testament

By Hugh Martin. A constructive interpretation, according to the modern point of view. (\$1.25).

God in the Old Testament

By R. A. Aytoun. Describes concisely the growth of the Jewish people in the knowledge of God. (\$2.00).

The Interest of the Bible

By John E. McFadyen. Points out that the Bible is alive with interests of many kinds—not religious only, but literary, historical, sociological. (\$2.00).

A Brief Biblical History

By F. J. Foakes-Jackson. Old and New Testaments, 2 vols. Good condensed outlines, well adapted to elementary classes. (Each volume, \$2.00).

The Beloved Disciple

By A. E. Garvie. A study of the fourth Gospel. The ripe judgment of Dr. Garvie on this much discussed subject. (\$2.00).

St. Mark's Life of Jesus

By Theodore H. Robinson. Prof. James Moffatt approved this book, as giving "plain information," and with a "sure, firm touch." (\$1.75).

Personal Immortality

By A. Gordon James. An inquiry into the doctrine of the after life. Both original and keen. (\$1.50).

Our Faith in God Through Jesus Christ

By J. Ernest Davey. This book maintains that the Christian faith is reasonable; it works and can never be superseded. (\$1.75).

Our Common Faith

By Five English Thinkers, among them Prof. Arthur S. Peake, who discusses "Jesus Christ, His Only Son, Our Lord." (\$1.25).

A Moneyless Magnate

By Frederick F. Shannon. A collection of essays. "A Moneyless Magnate" and "Beethoven in the Back Yard" are fine examples of the best type of the modern essay on spiritual subjects. (\$1.50).

The Soul of Modern Poetry

By R. H. Strachan. Indicating the spiritual values of such poets as Masfield, Francis Thompson, Hardy, etc. (\$2.00).

Night Scenes of Scripture

By Norman McLeod Caie. Sermons on Jacob, Nehemiah, Nicodemus, Paul, Peter and others. (\$1.25).

Shelton of Thibet

By Mrs. A. L. Shelton. A gripping biography of one of the boldest and most heroic spirits in modern history. (\$2.00).

Add 10 cents postage each book.

THE CHRISTIAN CENTURY PRESS
508 South Dearborn St., Chicago

Volume

EDITORIAL

LYNN E.

Entered

Acceptance

Publishing

Subscription

Change

THE C

but for

Truth

Adver

A

reous

spend

paign

posite

Rotari

signs

the mo

ligion,

stitutio

values

the ad

there c

ligion

display

addres

prospe

church

tised t

activiti

and r

abroad

let the

who i

when

were

do it

preach

subtra

so tha

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XL

CHICAGO, SEPTEMBER 13, 1923

Number 37

EDITORIAL STAFF: EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, EDWARD SHILLITO, LYNN HAROLD BOUGH, THOMAS CURTIS CLARK, WINFRED ERNEST GARRISON, ORVIS FAIRLIE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS

Entered as second-class mail matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 8, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918. Published Weekly By the Disciples Publication Society 508 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Truth in Advertising

A NEWSPAPER clipping, now beginning to yellow with age, records the fact that the associated advertising clubs of the world and a group of bureaus for the improvement of business are planning to spend six hundred thousand dollars to further a campaign whose slogan is "Truth in Advertising." The opposite side of the clipping chances to contribute news of a Rotarian meeting to discuss business ethics. These are signs of promise. The church should join heartily in the movement. We are weary of the phrase, "selling religion," and of the whole analogy of religion to the constitution and course of business, but there are some values in it that cannot be overlooked. This slogan of the advertising clubs furnishes occasion for saying that there ought to be truth in the advertising of religion. Religion must be advertised; that is, it must be promoted, displayed, published, proclaimed. Persuasions must be addressed to the public and especially to the interested prospect. Even to those who are already within the church, religious enterprises must be continually advertised to secure co-operation and support. Local church activities must be advertised at home to obtain attendance and resources, and may often be properly advertised abroad to stimulate general interest and a certain reflex of local pride and enthusiasm. This is all very well, but let there be "truth in advertising." A missionary secretary who is interested in the promotion of tithing admitted, when pressed, that most of his biblical arguments for it were false but added by way of excuse, "but people won't do it unless they believe it is a command of God." A preacher whose church has had twenty additions and thirty subtractions during the year reports a net gain of twenty so that his church may appear to be growing. Statements

of denominational prosperity are put forth with the evident intention of creating the impression that all other denominations are on the run and that the true faith is just on the point of sweeping the field. The public has become accustomed to picturesque exaggeration in connection with circus advertising and would be disappointed if a collection of two ponies, three trained dogs and a monkey were not described as "a stupendous aggregation of the most marvelous denizens of the jungle ever assembled under canvas." But the church, happily, does not owe allegiance to Mr. Barnum. Let us have truth in advertising.

The Japanese Catastrophe

WHILE the reports are still very incomplete and perhaps inaccurate, it appears probable that the Japanese earthquake of September 1 will rank among the great disasters of history. Severe shocks which caused great loss of life throughout almost the entire eastern part of Japan, were accompanied by tidal waves which destroyed much shipping and followed by fires which swept Yokohama and Tokyo. The loss of both life and property is beyond present computation. Fortunately the world has passed the point where there will be any great number who will make such a catastrophe the occasion for losing faith either in God, as at the time of the great Lisbon earthquake in 1756, or in man, as at the time of the San Francisco disaster. It was argued in scores of pulpits in 1906 that the destruction of San Francisco was God's last resort after he had exhausted all other means of grace toward a community pre-eminent for iniquity. There will be fewer now to make a statement so derogatory to the character of God and so unjust to the stricken area. Terrible and destructive as are these great natural calamities

when they occur in regions of dense population, man can still claim the superiority as a destroyer of life. We think we are correct in saying that there have been many battles that have claimed more victims than the greatest recorded convulsion of nature.

New Arithmetic Tables

THE present unfortunate plight of the farmer and the inequity in distribution of income as between the farmer and the skilled artisan in the city is cleverly set forth in a table which has been rather widely printed. This table gives the wages in the building trades in terms of the prices which the farmer receives for his produce. For example: "Sixty-three and one-half dozen eggs pay a plasterer for one day's work of eight hours. Seventeen and one-half bushels of corn, or a year's receipts from half an acre, pay a bricklayer for one day." This is interesting and impressive. But if it is circulated with the intention of driving a wedge between the farmers and the laborers and persuading the farmer that he should break the Farmer-Labor alliance because labor is getting the better of it, the table ought to be extended a bit farther to show some other inequalities of income. Let us assume that the farmer farms one hundred acres in corn and that half of his product is net pay for his labor, then it would take, roughly, three farmers to have the income of one bricklayer, or college professor. Consider also the case of a small merchant, say a clothier in a town of moderate size, making \$10,000, a corporation lawyer with an income of \$60,000, a railroad president with a salary of \$120,000 (which is perhaps a little high), and a trust magnate with an income of \$360,000. We can then construct a table which, though not as accurate as the tables of wet and dry measure, is not without its value.

- 3 farmers = 1 bricklayer (or college professor)
- 3 bricklayers = 1 small merchant
- 6 small merchants = 1 corporation lawyer
- 2 corporation lawyers = 1 railroad president
- 3 railroad presidents = 1 trust magnate.

All of which proves nothing in particular except that, however hard the lot of the farmer may be, he has no special occasion to concentrate his grievance against the bricklayers and plasterers.

"Sunday School Methods"

A NEWSPAPER writer in one of a series of articles on China now being published says that the United States has too long used "Sunday school methods" in dealing with our oriental neighbor. He explains that he means by this opprobrious term that we have thought too much about what we could give and not enough about what we could get. This is in his judgment a grievous error, and grievously has America answered for it, for "our Sunday school policy toward China has created the impression in the minds of the Chinese ruling classes that Uncle Sam is the big boob of the universe." Some of the specifica-

tions of our altruistic folly are that we returned the Boxer indemnity and influenced some of the other powers to do the same; that we spend a million dollars a month of American money in educational and missionary work in China; that we have put into China in philanthropy more than American merchants have ever taken out in profits. So—"what's the use? Why bother about China?" The perfect clarity of the assumption that a nation ought to be moved strictly and solely by considerations of its own advantages is at least refreshing in its ingenuousness. He argues that we cannot in fact afford to abandon China, because it would be contrary to our interests to allow her to fall into the clutches of soviet Russia or imperialistic Japan. We should express our gratitude to this writer for applying an appropriate term to the altruistic attitude. It is a Sunday school method. To inoculate and encourage that spirit is, as we understand it, precisely the business of Sunday schools. The great Headmaster of all Sunday schools said more and did more to promote that attitude among men than for all other purposes combined. It was his great objective. It is encouraging to see that even one who apparently is not sympathetic with that purpose has at least caught the idea. It is not only the objective of Sunday schools, but also of churches and religious papers and the better sort of educational institutions. It is what President Wilson describes as "the road away from revolution." It is what President Harding meant when in his last speech, without suggesting any national limitations, he quoted the words, "A new commandment I give unto you, that ye love one another." It is simply the Christian method.

America's Peril as Dr. Hutton Sees it

IN an interview granted recently to the editor of the Western Christian Advocate (Methodist Episcopal) the Rev. John A. Hutton spoke a pertinent word concerning America's greatest peril, which he believes to be "seeking to escape from the cross." Explaining this further, Dr. Hutton went on to say that while to the nations of Europe the cross is now central, to America it is a stumbling-block. America, regarding the nations of Europe as bankrupt and backward, commiserating with them, and giving of her pity, has yet failed to understand in full measure the cross-bearing experience through which modern Europe has been called to pass. A prosperous and aggressive nation is not enamoured of the cross.

Fewer Churches and Better Ones

IT would seem that almost every movement in modern life is in the direction of fewer churches and better ones. The consolidated school has proved to be of such undoubted advantage that there is now a demand in the community about every consolidated school for a consolidated church. All of the arguments of economy, efficiency and community solidarity which apply to the one apply equally to the other. The coming of the automobile and good roads has greatly aided the consolidated school

movement. It also opens up new vistas for religion. People can certainly go as far to church as they go to school. The radio sermon has created throughout the land a fresh unrest concerning the inadequacy of the pulpit. People who learn what a real, gripping, vital sermon is straightaway demand that kind of preaching in their churches. There are not enough educated preachers in America to supply such sermons. Only a reduction in the number of churches will make it possible to secure adequate preaching. The rural route has given a great many people new postoffices. They are conscious of new community loyalties through this and other means. The labor union and the farm organizations have brought a new kind of economic awareness to the workers of the land. These workers seek to idealize their aims and aspirations. They want leadership from their churches. They do not get it from railroad preachers who spend their time through the week as grocery clerks in a distant city. Churches can, of course, be too large. There is the church in which individuality is lost in the mass. But when churches are too small for the community to enjoy the full-time ministry of a man of God who is well trained for his duties, they no longer function efficiently as churches. With competition among the churches reduced, there will be better preaching, better music, more missionary giving, more social service and better community spirit. Only the man who still believes in the reality of the things that churches once debated about can oppose such a tendency. What religious form, what mode of organization, what debated dogma, can equal in importance a united religious community?

Do We Need a New Bible?

THE suggestion made by Mr. H. G. Wells a year or two ago, that a commission representative of the best intelligence of our time should make a selection of the greatest literature of power and knowledge which would become a basis for a new cultural unification of humanity, was much discussed at the time and has been referred to occasionally since, but apparently the project languishes. The very phrase, "a new Bible," which gave piquancy to the original suggestion, operates as a deterrent with reference to actually doing the thing proposed. There are plenty of ambitious and confident persons who would not shrink from writing an outline of almost anything. It is not impossible to enlist a general editor and organize a contributing staff for the preparation of an encyclopedia. Men are willing to set their names to a selection of a five-foot shelf of books or a library of the world's best literature, but when the proposed anthology is described as a new Bible it calls forth plenty of editorial comment, both pro and con, but nobody quite cares to undertake it. Perhaps Mr. Wells himself would be as little likely as any one to be hindered by consideration of excessive modesty, and he admitted that his outline of history was a feeble approach to what he had in mind, but we have seen no announcement of his willingness to take the lead in producing a new Bible. Perhaps there is

still lurking in the minds of men more respect for the old Bible, even for the very name of it, than one might sometimes suppose. The collection which Mr. Wells proposes would be very valuable if it were made as wisely as he hopes it might be; but it would not be a new Bible.

The fundamentalists, in their opposition to the processes and results of historical criticism, like to represent themselves as the defenders of "the old Bible," and they more than hint that the critics are cutting and slashing the old Bible and are in effect trying to construct a new one out of the emasculated fragments of the old one. But this is far from the truth. For the critical scholars, with whatever degree of success, are trying to discover the original structure and meaning of the Bible, to find out what kind of book the old Bible really is, to understand and preserve every word of it. They complain that the traditional view is itself far too new, since it represents an accretion of errors and misunderstandings that must be cleared away. Perhaps the old settlers on the site of Troy protested, when Schliemann began to dig, that he was destroying their old familiar landmarks and was trying to make a new Troy, but what he really wanted, and what he actually did, was to find the old Troy that had been hidden by the accumulations of the centuries. Nobody wants to destroy the old Bible, or to produce a new one, but we need a new understanding of the old one.

From time to time a new translation of the Bible, or of the New Testament, is presented, and the translator has to meet much the same kind of criticism as that with which the historico-critical students of the Bible are assailed. The old words are familiar. They are beautiful. They are hallowed with associations. They are solemn, sonorous, reverent, rhythmic. They have the dignity, the splendor, the sanctity of a cathedral. Why should any bold iconoclast presume to imagine that we need a new version of the Bible?

Whether we need a new version of the Bible is a question to be answered not primarily on the basis of our personal attachment to the old and familiar one, but by asking first what the Bible is for, and second whether the present versions satisfactorily serve that purpose. Paul's statement of the purpose of scripture still seems sound and accurate; it is for teaching, correction, reproof, instruction in right living. It is not intended chiefly for liturgical purposes. It is therefore relatively unimportant whether or not it has the solemn splendor of a cathedral or the rolling eloquence of the loftiest epic poetry. It is above all things necessary that it should be understood, and that the idea which it conveys to the reader today shall be the same idea that was in the mind of the ancient writer. But an idea can never be accurately reproduced in paraphrase or translation unless the emotional tone, the spirit and personality of the writer are also indicated with some approach to accuracy.

From the standpoint of fulfilling these purposes, the King James version is not satisfactory. It is, to be sure, a wonderful piece of literature, a priceless landmark on the road of the development of our language, and perhaps the most important single factor in that development. But a Bible which impresses one primarily as being antique, sonorous, solemn, different from the language that men

use in the common affairs of life, is not best fitted to teach, correct and reprove. It lulls and soothes by its rhythmic beauty; it aids the worshipping soul by its stately cadence; it stirs the religious emotions through the associations which have gathered around its solemn and familiar words. Much of the same effect, and sometimes more, is produced by reading the Latin version to a Catholic congregation which knows very little of what it is all about, or by organ music. These are effects not to be despised. But they are not teaching, correction and reproof. They are not the effects which the books of the New Testament at least were designed to produce.

It is perfectly true that one who is accustomed, as we all are, to the King James version with its solemn style and its uniformly dignified and antique diction, finds a certain incongruity in a translation which speaks the language of today. But it should be borne in mind that no other kind of translation correctly represents the original. Its language was the language of today, when it was written. Paul and Luke did not write in "the language of the Holy Ghost." They wrote in the language of the Hellenistic Greeks, just the sort of language that would have been used in the news and editorial columns of the daily papers of Corinth and Ephesus if they had had them. The antique flavor of the Bible is a modern innovation. Just as Christian doctrine has picked up accretions of later thought as it passed through the centuries, so the language of the Bible, which started fresh and vigorous and human, has acquired a flavor of antiquity and of unlikeness to the style of other books. The antique style of the Bible is, so to speak, the newest thing about it.

The problem of the translator then is to produce a version which will come as near as possible to giving the reader today the same experience which came to the Greek who read these books in the first century in his own tongue, in colloquial idiom, in the very same kind of language in which he was accustomed to hear men discuss earnestly the things they were most interested in. This does not mean plunging from "solemn style" into slang. It is not, as a newspaper writer ignorantly suggested, putting the New Testament into jazz form. Men do not use flippant language in speaking of things which are important to them. There are two kinds of language which are the foes to real reverence. One is the slovenly language of flippancy, of which slang is one form. The other is the pseudo-solemnity of the pompous and holy tone, which often enough conceals mental vacuity or muddles the message. But there is such a thing as straightforward, clear, contemporary, conversational or newspaper English. A translation of the New Testament into that kind of English is true to the style and tone of the original.

The forthcoming new translation by Professor Edgar J. Goodspeed has furnished occasion for the Chicago papers recently to devote more space to the New Testament than they have for a long time. If the devotion with which the editors read the old version equals the zeal with which they defend it, it will be well. But perhaps this would be too much to expect. One editor feels that it is as sacrilegious to issue a new translation of the Bible as it would be to put out a twentieth century version of Macbeth or

Hamlet. There is this difference: Hamlet is a work of art to be admired and enjoyed; the Bible is a book of salvation to be understood.

Do we need a new Bible? We do need a version of the Bible which will make it as new and as contemporary to us as it was to those to whom its writings first came. Any truth that cannot stand being stated in the language of today is not a truth for today.

Ku Klux Klan on the Down Grade

SIGNS are gathering that the Ku Klux klan is disintegrating at its source. Information brought us is to the effect that it is steadily growing more unpopular in the southeastern states, and that in Texas, where it was most rampant a year ago, it is now suffering increasing disfavor. Indiana seems now to be its most flourishing territory and its growth in Ohio brings the prophesy from its partisans that that state will be in the first rank tomorrow. It is growing in new territory and losing in old. Like a prairie fire, it sweeps on, but devours itself in its own flames.

In one day's headlines recently was the news of drastic action being taken by three governors in the south to deal with men who were either klansmen or were using the disguise of the klan to do unlawful things. In Oklahoma the governor placed two counties under military law as a means of breaking up the flogging of individuals by groups of men robed in the "graveclothes" that make up the klansman's disguise. He said there had been twenty-five hundred criminal floggings in the state during the past year and that he would stop it if it required putting the entire state under martial law. In Texas the state executive put the famous rangers on the job of running down these hooded criminals and in Georgia the state militia was promised for drastic action if there were repetitions of their deeds.

Klansmen of the better type may protest, as they will, that good members of the order are not guilty of such illegal action. The fact remains that it is done under cover of their regalia. Their very existence in any community puts apprehension and fear into the hearts of those against whom their propaganda is leveled. Their covert secrecy and bitter propaganda against certain classes of our common citizenship make it inevitable that lawless men will take advantage of their methods and that hot heads and small minds within their membership will take the law into their own hands. In Tulsa the men convicted were proved to be klansmen.

The old klan perished in dishonor. There was some adequate cause for its existence in the old south under carpet-bag rule, but whatever its merits it went down in an orgy of disgrace through bands of its members and men who disguised themselves as members committing unlawful and criminal acts. There is no such

cause for the existence of the present-day klan. It is built on a flimsier emotionalism and is thus all the more easily made the excuse for illegal deeds. So while the front line sweeps on north the rear lines begin to fall to pieces in the south, and a schism at headquarters in which the pot calls the kettle black adds to its woes. "Emperor" Simmons, its founder, says frankly that it is rapidly on the wane. He lays the fault for it on the shoulders of those who ousted him from office. Certain of his former lieutenants are under indictment and the merry war of flinging incriminations at one another goes on, but the cause of disintegration where the order is oldest is not official—it is inherent in its own faults.

Within ten years few men who are now ardent and conscientious klansmen will publish that bit in their past history. The seeds of their undoing as honorable men lie fertile within the unholy bitterness of klan propaganda against American citizens who happen to be of another color or nationality or of a different religious inheritance. The methods of hooded secrecy used to hide their identity will inevitably be used by men of lesser conscience to disgrace their honor. No organization that thrives upon hate is a safe organization for God-fearing men to join. And the klan thrives upon hate. Positive principles of Christianity and Americanism may be embodied in their statements of purpose, but everyone who knows their propaganda and the mental attitudes of the militant rank and file knows that it is not the fair, positive statements of either Americanism or Christianity that furnish the animating temper; it is a bitter dislike of Catholics, Jews, Negroes and aliens. Let the ministerial or other lecturer who promotes klan ideals put them as temperately as he may, down in the heart of the "klavern" and down in the heart of the average klansman is a deep prejudice that fans quickly into hate. Ten minutes' personal debate with an ardent klansman of any type will be convincing—he simply sees "red" when he talks of one or more of the above named groups, and his imagination runs riot especially when he describes his fears of the Catholic hierarchy and his convictions regarding the secret diabolism of priestcraft and of the munnery.

The better the quality of the klansman the more fanatical he seems to become. If he is simply a "nigger hater" he becomes the stuff out of which mobs are made and joins the klan because it offers a medium of expression for his antipathies, but if he is an upright churchman he becomes a fanatic regarding the Protestant faith. In one northern city within recent months one very successful and popular pastor was compelled to resign because he opposed holding meetings in the church where the purpose undeniably was klan propaganda. He had never preached against the order, but did ask that the whole controversy be kept out of the church because there was a division of opinion, and trouble lay in the wake of its agitation. A number of the best members of the church find it impossible to remain, of course, but his one-time loyal friends and helpers now pursue him into other fields where he seeks to serve, demanding

that klansmen there see to it that he is not allowed to preach.

In a number of other churches in that and nearby cities the pastors have quietly resigned rather than face a like type of church storm. When they go these same influences zealously demand that none but preachers who can be depended upon as "one hundred per cent" shall be considered as successors. Knowing the fanatical quality of its churchmen proponents, and believing that it must soon perish by its own rabid temper and secret methods, the pastor is most sensible who keeps aloof from its bitter controversies. When efforts are made to capture the church and its machinery for its propaganda he has nothing else to do than stand against it.

In the city above referred to the klan has split the central trades union council through the withdrawal of eight large unions after the council had passed a resolution upholding the city administration in its opposition to hooded lawlessness. In the last election every Roman Catholic was defeated for office without reference either to his party or his qualifications—or those of his opponent. Politicians now face the next election with a gamble on whether the klan will be able to control or whether its inevitable disintegration will begin in time to make it a safer bet to take up the cudgel against it. The governor of Oklahoma is a candidate for the United States senatorship, but seems to have no political fear in the matter.

There is a fine flourish of patriotism in the opposition of the klan to aliens, and a gesture of good citizenship in their undoubted efforts here and there to run down bootleggers and other bad citizens, but it is a pseudo-patriotism that opposes an alien just because he is an alien and it is worse than a pseudo-good-citizenship that takes the law into one's own hands. The law of this land is quite able to provide us safety against law breakers, and if the officers of the law do not do their duty it is the mark of courageous good citizenship to campaign to elect men who will do it; but it is a vicious self-assumption of power that takes law into non-official hands and substitutes the rule of the mob or the white-capper for that of the officer of the law. It is a kind of moral cowardice that invests conscience in a disguise to protect law and order, and it is an arrant, even if an ignorant and well-intentioned religious fealty that makes itself vocal through prejudice and bitterness. The Great Heart that so loved men that he gave his life for them is not honored by the burning of fiery crosses at the hands of those whose secret order thrives upon wild, fanatical imaginings about their fellowmen, nor is the flag honored by those who make Americanism a narrow fetish-worship of their own paltry shibboleths.

We have no word of defense for those Romanists who vote as a bloc or who put the tenets of papal monarchy against those of democratic America nor do we condone the offense of those who are given the hospitality of our free shores and use it to exploit their hatred of all government, but we know too well and value too highly the fundamental principles of both American freedom and

Protestant tolerance to allow bitter propaganda of the klan variety to pass without a protest. There is an unresolvable conflict between "Emperors" and "invisible empires" on the one hand and the principles of democratic America on the other. Let the enemies of society disguise their faces and keep their associations secret, but let honest men and good Christians show their hearts and hands like honest, courageous men and be unafraid.

The Still Higher Path

THE hymn to love in which Paul the poet escapes into the upper air and like an eagle gazes upon the sun is none the less a hymn for the church still on earth to sing. It is a section from a treatise addressed to Corinth upon churchmanship. It is the poetry of the "still higher path" of which the apostle has spoken at the close of his discussion of talents. This is the way in which Christians in their society must walk. This is the gift which all may have. This is the secret that turns all things to gold. Without it clever organization, vast erudition, lavish generosity are worthless. "If I give my body to be burned and have not love, I am nothing."

This is an admirable theme for the holiday meditations of all who are concerned with the direction of churches. Instead of meditating upon the weak places in their organization or of the organization in other churches, instead of brooding over balance-sheets and even over creeds and confessions, let them consider the hymn of love as a piece of severely practical counsel for all Christian societies. It might even be conjectured that if at Nicaea or Westminster or Constance the ecclesiastical leaders had devoted much time to the study of the first epistle to the Corinthians, chapter thirteen, they might not have done some things which were just as well undone. And if a board of elders or deacons were quietly to discover that the words being poetry are therefore true, and that preaching ability, cleverness, knowledge, modern organization are utterly worthless without love, they might adjust their whole service afresh to reality. And in such repentance they might even discover that the kingdom of God is at hand.

The apostle Paul was no sentimentalist who thought that he could make up for the diligent use of gifts by vague words about love. He was a practical statesman. He had sketched the outlines of a splendid society in which every gift would find its fitting place. There is nothing narrow in his church. He does not say that a man must preach or he is of no great use; he has room for evangelists, administrators, healers, teachers. His church would be a place into which every man might bring the thing he could do best and be sure of a welcome. In the present day Paul would have been entirely with those who believe that a living church should have room for a great variety of gifts. He would have hated dullness and monotony in the service of so infinitely varied and rich a master. Let every gift be offered.

Only in the exercise of every gift can the body of Christ express purpose and do his bidding. Paul would have hated a wasteful, untidy, sloppy church.

Then with one of his swift turns he declares that there is a still higher path. There is another gift, which all may share. The finest organization without it is nothing. The preacher may be eloquent, the people may empty their pockets in the collection; they may even become martyrs; and yet they do not count in the reckoning of God if they are without love.

Sometimes when this chapter is read, the hearers settle down to it with a grateful sense of relief. They are a little puzzled by the apostle when he draws them with him along the mysterious roads of eternity, but here they say is something human and gracious. The rabbi ceases to be a rabbi, and becomes a singer; the prose catches fire and becomes poetry. But in sober truth for every church this chapter is like the day of judgment. One by one the apostle takes from us our boastings. He leaves us poor enough before he is finished. This is the standard then by which our work will be estimated in the end of all things. And what in a word is the secret? It is that nothing matters one whit in comparison with motive. Every deed that we do for the church has an outer wall which the world can see, and that is nothing; and an inner side which God and in some measure the doer can see, and that is everything. The thing done is nothing; the motive unseen is everything.

Two men give a thousand dollars each to a fund. The treasurer brackets them together as equal givers, with the clumsy instruments which are all that men have for measuring two donors. They are doing the same thing, but one man does nothing. The other does something which will endure through all eternity. The one man gives because of a sense of what is due from him or because he desires the respect or fears the reproach of others, or because he is very keen about acquiring merit with God. He is nothing. The other has simply one desire, to forget himself for the sake of others, and to use what he has to increase the glory of God and for the service of his brothers. But he has done a deed which will shine as a star in the eternal firmament. The difference is in the motive. If I speak with the tongues of men and of angels and have not love, I am become as sounding brass or clanging symbol.

This then is the day of judgment for all who are concerned with the service of the church. And who shall stand when the Lord of love appeareth?

The apostle always writes as one who had before him the judgment seat of Christ, but in some sense for him the judgment was over. It is necessary to remember that behind Paul's lyrical outburst, as behind all lyrics, there is a personal experience. The man who recorded this judgment had been precisely the man condemned in it. Saul of Tarsus had been willing to give up all things, even his body to be burned, and yet he had been nothing. The sin of the pharisee, as Mozley pointed out, was not in doing things which the moral judgment of mankind called wrong; he did right things but from a wrong motive. Saul had

not been the kind of pharisee to make a show of his prayers or to rob widows' houses. No one can imagine that of him, but he had done good things without love, and when Christ claimed him he understood what he had been. Saul of Tarsus had a day of judgment when the light of Christ showed him the hollowness and unreality of even his goodness. And Saul was converted, that is, converted in his inner mind; converted to a new motive power. He did not change his uniform, he was transformed in the spirit of his mind. There is a hymn, crude enough in its phrasing, and capable of being wrongly interpreted, and yet a hymn which holds a truth:

Cast thy deadly doing down,
Down at Jesus' feet,
Stand in Him, in Him alone
Gloriously complete.

Saul of Tarsus would have agreed with this if by "deadly doing" is meant doing things without love. He had laid that kind of doing down at Jesus' feet and had received a new motive for action. If Saul had been converted, as some are converted, he would have merely changed sides and become the Christian pharisee. As it was, he was changed in the temper and spirit of his mind. He became a new man where alone man can become new, in that inner life where are the springs of his action.

In this chapter he paints himself as he had been. Even as some writers have published retractations of their previous works, so the apostle sang his retraction. The hymn to love is the confession of a former pharisee. It is his palinode, and since he dreaded, not without reason as it proved, that pharisaism might rear its head in the church, he exposed its inner character. Never afterwards would it be possible for the Corinthians to fall into the sin of the pharisee without knowing it. Nor can we.

This, then, is the sum of the matter, in the church as in the individual life: motive is everything and the one motive which gives endurance and eternal value to human things is love. Patmore said that a saint did all the things that an ordinary man did, only somewhat better and with an entirely different motive. It is quite conceivable that a

church this autumn might go on doing the same things as last year, but somewhat better and with this new motive of love. Then the difference might not appear very evident to the world, but in the judgment of the eternal world it might well be that for the first time a church had come into being. The other was no church. This is the Body of Christ.

The Broken Tooth

A Parable of Safed the Sage

I WENT unto a Dentist, and I said unto him, Thou didst fill for me a Tooth long ago, and behold, I have broken it.

And he looked at it, and he said, Wilt thou have Gas or Local Anesthetic?

And I said, Canst thou not fill it again?

And he said, Not and go to Heaven.

And he looked further, and he said, Thou hast two other teeth that are Abscessed. Hast thou no Rheumatism in thy Joints or Palpitation of the Heart?

And I said, Not any.

And he said, Thou oughtest to have, with those three teeth in the condition they are. Shall I remove them all today, or do part of it tomorrow?

And I said, If tomorrow it will be as unpleasant as today, do it now, and I shall save the anticipation.

And when he had done it, I said, Thou hast Extracted Three Expensive Teeth. It looketh to me as if the Dentists were repenting of their Sins and charging it up to their patients.

And he said, Thou art dead right. And we have much to repent of. We killed nerves and filled Root Canals and tried to fool ourselves with the idea that we could fool Nature, but Nature hath no love for a Dead and Decaying Bone in Living Tissue.

And I said, Dentists are as stupid as Theologians and Politicians and Philosophers who try to cure the ills of life with old and dead and decayed prescriptions and syllogisms.

And he said, We dentists do as well as anybody, and in some respects better. We have devised the best Restoration yet known to man. A filled tooth, still living, is for a period of years a Saved Tooth. That is our Doctrine of Soteriology, and we preach unto men not to sin through delay, and thus treasure up for themselves wrath in the day of wrath. And an artificial tooth is better than no tooth, and better than any other substitute in human art as part of the human frame. It is better than a Wooden Leg. It is better than a Glass Eye. It is better than a Tin Nose. But the more we know about our job, the less are we fooled with the idea that we are improving upon Nature.

And I considered that Dead Bone hath little place in living tissues and dead theories have little place in living issues, and I could have made that rhyme if I had tried. Neither shall any be able to lead the Lord's hosts forward in the ways of righteousness and the conquest of the world by putting dead heroes on horseback.

BY THOMAS CURTIS CLARK

Lost Eden

MAN'S brow must sweat if he would have his bread—
Thus, when he sinned, the Lord of life decreed.

And it was well; He knew our spirits' need;
He knew how love and toil, divinely wed,
Might bring high heaven down to lowly earth.
And thus men toiled and loved, and joy was born,
The joy that turns a prince's dower to scorn;
And God beheld his kingdom come to birth.
But men rebelled; perverse were they and proud,
And found in gold their hearts' supreme desire:
Thus toil was curst, no more could it inspire,
And those who toiled did so with spirits bowed.
So Eden passed, and hell is here with men,
And shall abide till toil is blest again.

John Wesley, the Anticipator

By Frank G. Porter

WITH the leaves of the religious journals of the day rustling with contrary winds, the blowing of the fundamentalist and the breathings of the liberalist; with "social service" pushing to the front and the "spiritual" seemingly side-tracked, is there not danger of the unnecessary alternative "either—or"? A recent writer has intimated that social service is a discovery of the nineteenth century, and declares that fifty years ago the church had not awakened to its responsibility to social reform. Some social workers have even thought it best to cut loose from the church in order to do the largest and most sympathetic service for the masses, and they have found themselves in a waste, howling wilderness, without a palm tree or a spring of living water.

THE SOCIAL IDEAL OF JESUS

We would like to share with you a midsummer study experience. It has been refreshing to see coming up out of the heart of the eighteenth century that little man of old England who combined in himself "the finest qualities of a great preacher with the efficiency of a practical philanthropist"—John Wesley, the Anticipator. In the days of early manhood in company with several young men he sought to save his soul by doing good to others, and in defending the Holy club he gave a series of significant questions that seem something like a twentieth century questionnaire: "Whether it does not concern all men of all conditions to imitate him, as much as they can, 'who went about doing good'? Whether we may not do good to those who are hungry, naked, or sick? Give them a little food, clothes, or physic? Lend them small sums of money, or procure tools and materials to work with?" Thus Wesley, "the anticipator," laid the ground for all his social service, but duty and legalism were of little avail until the "furnace-glow" burned in his heart. For it was a weary way from England to America and home again, through mist and fog, before the servile ascetic became Wesley the radiant one. The graphic testimony of Dr. John Clifford is like a sunburst: "He saw the facts of life in their spring and essence, beheld God in the face of Jesus Christ, got the beating heart of religion, and started on his journey towards the realization of the social ideal of Jesus."

Wesley was a man of his own age, born in the good soil of a garden spot, but in a "brutal age," "an age destitute of faith and earnestness," whose prominent statesmen were distinguished for the grossness and iniquity of their lives, "the masses ignorant and brutalized," and "the government insulted humanity by the brutal ferocity of its criminal code." With the central force of converted manhood this now downright godly server of his time did not leave men to climb up out of the mud and poverty, even the downmost man at the outmost edge of society. Of course the Methodist revival was preeminently a religious movement that stirred the stagnated currents of life and "swept

the dead air with an irresistible ozone," when men were "new born," but as one reads the "Journal" that "quivers with life and is crammed with character," it is hard to see anything as Green declares except the "steady attempt to remedy the guilt, the ignorance, the physical suffering, the social degradation, of the profligate and the poor."

"OURSELVES AND OTHERS"

If it had been a day for slogans, Wesley would have had his: "Ourselves and others can never be put asunder." It was as natural to help other people as it was to breathe. To say that the Methodists preached and social results came naturally in the wake of the revival, is not the full truth. While everything Wesley touched took shape as if with a sort of institutional life, he did not originate things so much as adopted the best he found everywhere. "Everything arose as the occasion demanded," said Wesley himself. "If a thing came second-hand, he breathed into it his own spirit and touched it with his own genius, so that it lived in larger life and power." Did the severe frost of 1740 throw many out of work? He made collections in London and fed from 100 to 150 persons each day; later he collected a thousand dollars and "began laying it out in linen, woolen, and shoes for them whom I knew to be diligent and yet in want." Did women need employment? In the "society room" he made trial of work in carding and spinning and the knitting industry. Did the sick need visitation? He divided London into twenty-three divisions and appointed two volunteers to visit each division. Visitation of the sick became as wide spread as the revival itself: instead of the living water spreading out on the level, it was caused to flow through prepared channels of mercy. Lloyd's Evening Post gives Wesley's large service to the French soldiers in 1759—Red Cross work in anticipation.

MORALIZING THE UNITED KINGDOM

At old Foundry a bureau was opened for "out-of-door workers" to find employment, and many chapels were temporarily used for workshops. To tide over the poor man in business, he devised a loan fund, the money paid back without interest in weekly instalments. Two houses were leased "warm and clean" as homes for destitute widows. In 1746 Wesley founded the first free medical dispensary, and engaged a surgeon and apothecary to assist him. A modern writer thus sums it up: "A 'melting pot,' indeed, for all good things, was old Foundry: home for Wesley and his preachers, house of mercy for widows, school for boys, dispensary for sick, work-shop and employment bureau, loan office and savings bank, book-room and a church." And the good work spread to the limits of Great Britain.

With both hands he earnestly fought for the whole good of man. Where pamphlet or book could not reach or be in time, he made the newspaper his forum, giving encourage-

ment to makers of public sentiment and framers of new laws. It was largely due to Wesley that "the great moral precedent of an appeal to conscience in a political question was first established." He was insistent for legal relief touching prison reform, the slave trade, changes in the law for debt, public sanitation, preventing medical quackery, more humane treatment of prisoners of war, and the treatment of the insane. A reform of the corrupt and unequal system of parliamentary representation found in him one of its earliest advocates, and in that England of Walpole and bribery he trained up a class—"almost the only class," says Professor Winchester, "of absolutely incorruptible voters."

Said the *Spectator* in 1899: "He was a Tory who at times was consumed with wrath at the existence of social wrongs, and wrote and spoke as a kind of fervid political evangelist. Assuredly the father of vigorous social reform was John Wesley." He was a helper-on of other men's reforms, with admiration for Howard in the crusade for prison reform. When men met to organize a "Society for the Suppression of the Slave Trade," in 1787, he wrote encouragement to Clarkson and Wilberforce, and sent a second letter to the organized committee with congratulations. There was the life-long fight with intemperance. In 1772 he wrote a long letter to Lloyd's Evening Post, reprinted in other papers, on "The Present Scarcity of Provisions," and gave proof that half the wheat produced in the kingdom was consumed in distilling. To the question, "How can the price of wheat be reduced?" he gave the clear answer, "By prohibiting forever that bane of health, that destroyer of strength, of life, and of virtue, distilling." He wrote to the prime minister, Pitt, against the duty on distilled spirits; that for every pound received there was the loss of a life, and "dead men pay no taxes."

AN "OPEN STAND" AGAINST UNRIGHTEOUSNESS

The fearless preacher shows us religion in action against ale houses and the profanation of the Lord's day, backed by the "Society for the Reformation of Manners," and in five years' time more than ten thousand persons were brought to justice. This "open stand against unrighteousness," he affirmed, "is one of the noblest ways of confessing Christ in the face of his enemies." The society worked with the approval and encouragement of the mayor, aldermen, and justices—for a time at least. How "modern" are the objections and how up-to-date are Wesley's replies!

- (1) "Are there not constables and officers, bound by oath to do this very thing?" "There are; but if they leave it undone, it concerns those that fear God and love mankind to act as if there were no officers."
- (2) "The design is to get money for information." "No member of the society takes any part of the money which is allotted by law to the informer."
- (3) "The design is impracticable; it is impossible to suppress vice." "With the help of God we may win."
- (4) "If the end you aim at be really to reform sinners, you choose the wrong means. The word of God must affect this, and not human laws." "The word of God is the chief means, but the magistrate is designed of God to be 'a terror to evil doers' by executing human laws upon

them: if this does not change the heart, yet to prevent outward sin is one valuable point gained."

- (5) "But it makes many hypocrites." "We know none who have pretended to be what they are not. Exposing obstinate offenders to shame and putting them to expense, makes them afraid to offend."
- (6) "But many are not convinced that buying and selling on the Lord's day is a sin." "They ought to be; if such breach of divine and human laws is not convinced it is a sin, there is an end of all execution of justice, and all men may live as they list!"
- (7) "But mild methods ought to be tried first." "They ought; and they are."
- (8) "Well, but after all this stir about reformation, what real good has been done?" "Unspeakable good." (And he gave the proof.)

This spiritual protagonist, says Bishop Chauncey B. Brewster, "discerned the possibilities in associated humanity, in 'joining together,' to use his own phrase, 'those that are awakened.' His heart burned within him with the fire the Son of God came to bring. Enkindled there by the breath of the spirit of God, it never ceased to burn in flames of love to men and of indignation against inhumanity. Social regeneration by personal piety was his aim. As organized by him, Methodism was a potent social force for the regeneration of society."

THE INDUSTRIAL REVOLUTION

What if Wesley did "anticipate" many religious organizations, the Bible society, the tract society, the giving of cheap literature of high quality to the millions, it is hardly worth while claiming the world or making it his "parish." But he did indeed "anticipate" what Green called the "Industrial revolution," and threw the strength of his service and influence on the side of humanity in the great industrial movement of the last half of the eighteenth century, when England developed from an agricultural country to become the workshop of the world. If men suppose that the great itinerant traveled up and down the country, preaching chiefly to farmers and villagers, they miss the fact. To the collieries, to the tin mines, to the fishing villages of the coast, yes; but the centers of his parish were the manufacturing and mining towns. The manufacturing cities were mostly near the coal-fields in the north-central parts; Manchester, the third city, had its cotton factories, the most extensive in the world; Leeds, woollens; Bradford, worsted goods; Nottingham, lace and hosiery; Birmingham, machinery and hardware; Sheffield, cutlery. Into the crowded cities, where all sorts of goods were produced by machinery, "at the cost of an infinite amount of human suffering," where he was needed most, this man of affairs and brother of men came and passed on leaving enduring memorials in the shape of schools and meeting-places, reappearing as his *Journal* proves in nearly half a hundred towns for thirty times and more, while he records forty visits each to Canterbury, Bolton, Chester, Sheffield; between fifty and seventy to Leeds, Manchester, Birmingham, Newcastle-on-the-Tyne; over a hundred to Kingswood; one hundred and seventy-five to Bristol, with two hundred recorded visits to London.

England was saved from becoming a blood-drenched

land during the French revolution chiefly through a "prepared people." The Cambridge Modern History, in Volume VI, well says: "The teaching of one man who had really stirred the masses in the middle of the century went all toward allaying their excitement at its close, and the Duke of Wellington found no better soldiers than those that were Methodists." Where the need was the greatest the evangelist could be found, even in the time of threatened invasion, hastening to Newcastle-on-the-Tyne to be in

touch with the soldiers. Had John Wesley lived in the nineteenth century, he would have stood by the side of Lord Shaftesbury when all ministers passed by on the other side; when even Gladstone delayed the bill which delivered women and children from the mines and pits; and though the Great Commoner spoke not on behalf of the factory children—had the Great Evangelist been living at that time, his word would have run like a flame of Jehovah.

The Philosophy of a Madman

By Paul Jones

I HAVE become insane. Of course, the fact that I believe myself to be mentally normal simply settles the question, for that is the well known habit of all insane people. One by one, as I check over the observed facts of life and the conclusions I draw from them, I find that I arrive usually at quite opposite results from those acquaintances who are regarded as normal, intelligent persons; and the logical deduction is obvious. We start from common premises of the most harmless variety, but that peculiar twist in my mind sooner or later lands me in some isolated position.

Just as an instance of this phase, we share the idea that man is a social animal. My friends then have no difficulty in seeing that the only reasonable method by which men can produce the things they need is by a process of competitive struggle with each other, while I draw the apparently insane conclusion that it would be far more in harmony with that social nature and therefore more efficient if we tried to find ways to work in cooperation for those necessary ends. Or, if we begin with the idea that the possession of property is a necessary basis for the fullest development of man's powers, my friends insist that a system of private ownership, although it involves an increasing concentration of wealth in the hands of a few, is the only logical way to have it; whereas my disordered mind leads me to believe that an ownership of property shared in by all people would be more likely to develop the latent powers of mankind on a far wider scale. But more of these idiosyncracies later. I do not find myself alone in these delusions, for there are many who share them; but more and more a species of quarantine is being established which tends to put us all in an intellectual segregated district, and I am therefore led to inquire into the nature of these vagaries and the reasons for them, so far as they can be deduced from my own experience.

REARED IN NORMAL ATMOSPHERE

The process of mental breakdown has been a gradual one, for I began life in a perfectly normal atmosphere in a clergyman's family in a medium sized industrial city and grew up in association only with right-thinking people of the best type. Again, my years at Yale did nothing to shake those sound conclusions which I had naturally ac-

cepted, for I recall that I had no hesitation in going in as a strike breaker in the anthracite strike of 1902 just after graduation. The natural right of the best people to have the best things, wealth as an evidence of individual probity, punishment as the only proper treatment for crime, the foreigner to be kept in his proper place as a drudge and to be treated kindly but firmly, the army and navy as the loyal defenders of the nation, the worship of the church as the proper expression of all decent and respectable people—all these conceptions were mine by ordinary training and association. How, then, did the deviation take place?

Perhaps the first evidence of any tendency towards the irrational came while I was in college. I found in considering the question of life work that I was not interested in success in the accepted sense of the term. This half-formed idea that I did not want to spend my life simply in acquiring things for myself, whether wealth, or position, or honor, no doubt marked the first step away from the normal. Rather I was interested in some form of self-expression that might serve some useful purpose as well as harmonize with my inclinations. The forestry service was my first thought, but being dissuaded from that I turned to the ministry of the church as the only field of work that, in spite of personal limitations which I felt, would give me that full satisfaction in life which I wanted.

It is necessary to get at the reason for this initial repudiation of accepted standards which was destined to carry me further and further away from sound thinking and into the company of the half-baked.

EFFECT OF JESUS' TEACHING

I think I can exonerate the university from any part in it. It rather seems to have been the result of taking too seriously the teaching in regard to the principles of Jesus which had reached me through home, Sunday school and church. The atmosphere in which I had grown up was a liberal one in its theology, so that I had never been troubled by questions of the literal inspiration of the Bible or of rigid ecclesiasticism. For that very reason I was led to believe that the validity of the teaching of Jesus rested upon its essential truth rather than upon some outside or supernatural authority. Had I not been exposed to that initial error I might have grown up in the normal

idea of Christianity as a system of salvation expressed through a form of organization and a method of worship, and I would not have become involved in those subsequent efforts to apply the teaching to the ordinary relationships of life which have led to my present deplorable state.

But the harm was done. Its immediate effect was to lead me to accept work in a western missionary field rather than to become assistant to my father in a large eastern parish with the probability of succeeding him. Wise friends warned me that I would be out of the line of promotion if I went west and would kill my chances if I stayed there; but I could not avoid the conclusion that as there were so many seeking places in the east of influence and power which I did not want, it was my business to stay in the undesirable western posts. That is the way a perverted sense of values work. The descent was easy. I was associated with a friend in the work in Utah. Together we set out to spread the understanding and practice of Christian principles among all the people of our community, Mormons and gentiles alike, instead of trying just to build up the church. Our experience led us to that further unorthodox conclusion that the only way you can share ideas with people is by loving and trusting them, rather than by attacking and trying to compel them, no matter how wrong they may seem to be.

INFLUENCE OF BISHOP SPALDING

A further influence that confirmed the trend away from sound thinking was the personality of Bishop Franklin Spencer Spalding, a man both respected and feared by the church, with whom I was associated during eight years in Utah. He was presumptuous enough to believe that those principles taught by Jesus not only could but should be applied to both industrial and international relationships. Naturally I could not withstand the dangerous influence of his strong personality and I easily moved still further away from the sound conclusions on which the stability of our institutions rests.

The whole thing is the sad story of a spiritual rake's progress. It is true that I have found that joy in living and those compensations in life which I had hoped for; but no doubt they would be compared to the satisfactions secured by an inebriate who follows his chosen line, and like those they have been gained at the expense of the respect of the right thinking body of society. For see what peculiar conclusions those abnormal developments in my own thinking have led to, separating me from the well-ordered judgments of my fellows.

Having accepted the idea that Jesus' principles applied to all human relationships and that fundamental among those principles were the supreme value of personality, the necessity of putting the kingdom of right relationships before everything else, and the use of the creative power of love as the great method of overcoming evil, it was all up with me when it came to meeting the war situation in a sane and normal way. Had the bishops of the church thought to have had my spiritual IQ taken when I was elected to succeed Bishop Spalding, the difficulty for the church would have been avoided; but it occurred to no one to inquire whether I were giving the proper reflexes.

Instead therefore of seeing the war as a great crusade reluctantly but enthusiastically engaged in to establish justice and righteousness, to end war and make the world safe for democracy and therefore being the embodiment of all that Jesus taught, I could only see it as a reversion to the methods of barbarism and a repudiation of Jesus' way. And even now, so fixed has that habit of mind become, I am unable to recognize the justice and righteousness that have been obtained or the fact that war has been ended.

FELLOWS IN INSANITY

Unfortunately for my mental balance, certain missionaries, teachers, prison administrators, business men, workers and even governments have at times been weak-minded enough to try the method of creative good-will instead of that of compulsion and have got surprising results in the response which has been evoked from men who were ignorant, barbarous, vicious, indifferent, or even normal. I have drawn the conclusion that such experiments proved that Jesus' method fitted human nature wherever it might be found, instead of seeing that they demonstrate that when one has tried every other method but that of love, the only thing left is to use the strong arm and knock the other person or group down. Having thought of Jesus as the exponent of creative good will, I could not feel that one would have tried it out to the limit until he had given himself completely in the spirit of love for the other person or group as Jesus did, and then it would be impossible to take any other method.

It has been the same with minor issues of the war problem. My friends agreed that if a man had conscientious scruples against fighting but accepted alternative service, it was a pity perhaps, but he was all right; whereas if he refused to have anything to do with the whole war enterprise because he believed it wrong, then he was a coward and a slacker. Yet to my peculiar mind it was exactly the other way around: the first man was saving his skin, while the other was ready to risk freedom, reputation, health and perhaps life itself for a principle and was consequently doing a far nobler thing. Also, following the war, having considered forgiveness not as the conventional response to a repentant sinner but rather as that loving attitude which evokes repentance and reconciliation, I naively supposed that an active expression of it was needed to call forth the kind of response that people wanted to see come from Germany. But no, I was assured that that was the last place to apply it. Perhaps the logic of that is correct, that the righteous need forgiveness more than sinners. It might be worth trying.

INDUSTRIAL HALLUCINATIONS

The situation is still more confusing when I try to think out the problems of our industrial order. I draw the conclusion from Jesus' teaching that creative self-expression, losing oneself in the service of others, should be the motive of the abundant life; but my friends assure me that men won't work unless they get an adequate return, and we must face the facts. So I look up the facts. Mr. Gary in a report to the stockholders of the United States steel corporation says that men of means won't invest unless they

can be assured of a reasonable profit. Then the railway labor board declares that the living wage as a basis for determining the wages of the railroad workers "if carried to its legitimate conclusion would wreck every railroad in the United States, and if extended to other industries would carry them into communistic ruin." That would seem to indicate—a conclusion which is borne out by other reports—that most of the industrial workers do not receive a living wage, and yet they keep on working. Apparently it is only my wealthy friends who won't work unless they can get an adequate return. Or if it should be said that it is the compulsion of hunger that drives the great mass of people, how shall we class the great number of ministers, professors, teachers and professional people of various kinds who have chosen their work because of the opportunity for service rather than financial reward? I still cannot help but say with Maude Royden: "Nothing will persuade me that the world is not ready for an ideal for which I am ready"; and my friends give me up.

The detention ward is suggested again if the subject of penitentiaries comes up. Of course, my friends recognize that those institutions need to be cleaned up, taken out of politics, et cetera; but they are quite sure that the essential purpose of punishment which they serve is a perfectly sound one. And yet I cannot see that an institution which in carrying out that purpose makes weak men weaker, vicious men more bitter, breaks the health and standards of others, and has as its major population (57 per cent) those who have been sent there for previous treatment, serves any useful but only a vicious purpose in the country. If we should try to stamp out tuberculosis by sending all incipient and confirmed cases to an institution where it was to be observed that they grew worse and then released them upon the community, I would feel that we were paralleling our present penal methods. But, then, I am subject to the hallucination that men, whether criminal or diseased, should be treated not according to their deserts, but according to their needs, which is entirely unorthodox.

"OFF" ON MATTER OF SUCCESS

I find myself outside the pale when it comes to the subject of pride. It is almost axiomatic that a man should be proud of his own real achievements, of his town, his church, his race, his nation, and act accordingly. But whether it is self-esteem or "pooled self esteem," it seems to me that the inevitable result spiritually is deadening; for it destroys the spirit of humility which is necessary for that teamwork through which alone a social order worthy of the name can hope to function. But I must be wrong; for advertising is the keynote of the age. The churches have their publicity bureaus, men and institutions must "sell" themselves to the public or be counted failures, and personal modesty has been assigned to the scrap heap of the mid-Victorian.

In politics it is the same thing. My progressive friends tell me that one ought to vote for the best man; but I cannot seem to see the logic in voting for a "good" man who is going to be dominated by a bad party, nor can I put a high rating of goodness on a man, no matter what his standing, who is content to represent a party committed

to a social order which denies equal opportunity to all. I would count a vote for such a man or party lost, no matter who was elected. Again I have made the error of putting social values ahead of the current theory.

OTHER FOOLISH NOTIONS

When I accept the conclusions of biologists, anthropologists and anatomists as to the unity of the human family and rejoice that they give a firm foundation to Jesus' whole concept of brotherhood and proceed to suggest that we ought to approach other races in the spirit of fraternal co-operation, my friends' remarks seem to imply that the unity of the human family will best be preserved by protecting the white race from contamination. Or, if I then remind them that the whole story of the world since history began is a record of the intermingling of various racial stocks, and that where a culturally superior race has tried to keep an inferior one down it has usually resulted in the moral deterioration of both, they calmly suggest that the process of history must be stopped. Has my mistake come from assuming that anyone not white could be a human being, or is it possible that brotherhood itself is but the dream of a disordered brain?

One hesitates to go on lest the record be too convincing. As I suggested, it all seems to go back to taking the teaching of Jesus too seriously. It is remarkable, however, that with the great output of Bibles every year more damage is not done to the mental equipment of the whole human family. Perhaps we are preserved from that danger to some extent by the fact that many of the Bibles are not read, and as well by the careful teaching that most of those who read them are given that it is sacred literature and therefore is set apart from all worldly and unhallowed uses. Those two things, no doubt, have been very useful in protecting most right thinking people from such aberrations as some of us have been led into; but I sometimes suspect—and this will forever place me with the hopelessly insane—that the deeper reason why the Bible is so harmless is that our right-thinking people have simply accepted it, like their conclusions, at second hand and seldom think at all.

Song

It isn't raining rain to me,
It's raining daffodils;
In every dimpled drop I see
Wild flowers on the hills;
The clouds of gray engulf the day,
And overwhelm the town;
It isn't raining rain to me,
It's raining roses down.

It isn't raining rain to me,
But fields of clover bloom,
Where every buccaneering bee
May find a bed and room;
A health unto the happy!
A fig for him who frets!—
It isn't raining rain to me,
It's raining violets.

The late Robert Loveman's best known poem.

Nazareth--An Interpretation

By Chester C. McCown

MANY a place has become famous because of some illustrious son. Would the fame of Stratford-on-Avon have traveled far but for William Shakespeare, or that of Ayr and the "auld clay biggin" at Alloway but for Robert Burns? Yet these are important cities in their districts, and their history can be traced for centuries before they became places of pious pilgrimage.

Nazareth, in the days of Jesus, was an unknown village. Josephus, in his accounts of the stirring events in which he took part as the commander-in-chief in Galilee of the Jewish forces during the rebellion against Rome, only forty years after Jesus' death, names village after village on every side of Nazareth, villages now ruined or lost, but never once refers to the one place all the world now visits. Its first historical mention is to be found in the gospels, and no other allusion to it is known until three centuries had passed. Its total insignificance is emphasized by the theory, to which reputable scholars have given allegiance, that the place had no existence in Jesus' day and the name is a Christian invention intended to explain the designation "Nazarene," which, on this hypothesis, is a cult epithet derived from "nezer," "branch," or "nazir," "consecrated," and not a place name at all. The childhood homes of Confucius, Buddha, and Mohammed are well known, no matter how much of legend may cluster about the lives of their famous citizens. If Jesus had not lived there, we may well doubt whether the name of Nazareth would have been preserved at all.

OF NO REPUTATION

Nazareth did not have a high reputation among the early Christians. It appears to have had no Christian inhabitants nor did pilgrims visit it until perhaps the fifth century. Too much may easily be made of this indifferent attitude of the earliest followers of the Nazarene. Its obscurity may be the chief cause. We need not be surprised that its citizens were slow to see the greatness of their fellow townsman, the Carpenter, when he returned to them as teacher. We can quite understand how difficult the orthodox Pharisee would find Jesus' origin. Could anything good come out of such a place? Could a prophet arise in Galilee? All God's messengers had been men of the southern mountains. Nazareth was in "Galilee of the gentiles." Could the Messiah arise there? He was to come from Bethlehem of Judah.

What does it mean that the gospel "began from Galilee?" What does it mean that the teacher whom the whole world honors came out of a despised and insignificant village of a mongrel province that was without ancient traditions, without cities of distinction, and without men of fame? What ought we to mean when we call Jesus "the Nazarene?"

The significance of the geographical situation of Nazareth and of the Galilean background of the gospel history has often been pointed out. The hills that sheltered the little Jewish village commanded a view of the sea with its multifarious commerce, of a score of vigorous Hellenistic

cities which testify to the manifold cultural currents and the abounding prosperity of Galilee under Roman rule, and of the great field of Armageddon, the Plain of Esdraelon, the scene of the most stirring successes and the saddest tragedies of Hebrew history. Though not directly on the highway, it was within sight, almost within earshot, of the caravans that carried the trade of the orient and the occident between Alexandria and Damascus. Detached yet accessible, it was an unsurpassable watch tower from which to observe the world.

Galilee was in process of recovery by Jewish immigrants, whose pioneer energy, enthusiasm, and patriotism lacked the narrow bigotry and conservative fanaticism of Judea. In contrast to the barren ridges and ghastly gorges of the southern range, the open, rolling hills of lower Galilee stand for open upward and outward vision, for freedom and the forward look. Nazareth looks toward the rushing Jordan and laughing Gennesaret, toward the tossing Mediterranean and its developing western civilization, as Jerusalem looks toward the desert and its tideless Sea of Death, toward the petrified civilizations of the sleeping orient.

NAZARENE PARADOXES

Nazareth means more than this. It has a peculiar significance for an age when the Christian church delights in splendid outward signs of progress and power, in luxurious cathedrals, magnificent social-service "plants," multitudinous organizations, world-embracing philanthropy, political influence that molds legislation and shapes foreign diplomacy, the mobilization of all energies for wars to end war. Nazareth means that the foolishness of God is wiser than men; it stands for the victory of the weak over the strong. When one recalls the saintly shouts of triumph that greeted the passage of the eighteenth amendment and observes the present campaign of blatant misrepresentation and brazen law-breaking, when one harks back to the dim and misty antiquity of the era before August 1, 1914, and remembers all the high hopes of progress that throbbed in Christian hearts, when one thinks of the glorious ideals of the war of world liberation that was being fought so long ago as 1918, and then compares the disillusionment and despair of the present moment, one needs to take his stand again in the little village of Nazareth in the days of Herod Antipas and Salome and the beheaded wilderness prophet, in the days of Pilate and Caiaphas and three malefactors crucified on a green hill far away without a city wall, and remember that the race is not to the swift, nor the battle to the strong. Moral victories are not won by might nor by power. They are affairs of the spirit.

THE CHARM OF NAZARETH

A strange halo lures one to Nazareth. With what joy one leaves the cramped confines of Jerusalem with its rocky and barren hillsides, its rival shrines and its musty tombs, its long-curved, long-cloaked Jews, and its fat, oily, shuffling, cowed priests, for the free air, the wide and

fertile fields, and the open vistas of Galilee. The poet, Clinton Scollard, thus writes of this town:

Little town of Nazareth
On the hillsides Galilean.
Oh, your name is like a psalm
Rising over dole and death.

I can see your domes and towers
Dazzle underneath the noon.
And your drowsy poppy-flowers
In the breezes sway and swoon.

I can see your olives quiver
With their opalescent sheen,
Like the ripples of a river
Gliding grassy banks between.

I can see your narrow byways
Where the folk go sandal-shod—
All your dim bazaars and highways.
Every path that once He trod.

And I know that waking, sleeping,
Until time has ceased to be,
You will hold fast in your keeping
His beloved memory!

Tradition and ecclesiasticism have done all they can to make Nazareth as unattractive and depressing as Jerusalem. To be sure, its situation and its associations have in a measure saved it. It has not had to undergo the combined attack of the sacerdotalism of three religions, but only of one. It has not had the associations of Old Testament priestcraft and formalism, which rest like a blight upon the ancient Hebrew capital. The very fact that it was unknown or despised until the fame of its one great son became reflected upon it has saved it from the unenviable fate of the holy city. A peculiar charm veils its glaring modern imperfections.

ORIGINAL TOWN BURIED

Yet today Nazareth does not reveal anything of its original character. The twentieth century tourist does not see the "home town of Jesus." Through the centuries churches, monasteries, orphanages, schools and hospitals have come to cover up the ancient site and displace the stone huts of the modest village of long ago. The Roman Catholics have built an uninteresting church with gaudy altars over a cave where, they claim, Gabriel announced to Mary her high fate. The Greeks have their church on their "authentic site" of the annunciation. Another church covers the place of the alleged workshop of Joseph, still another the "table of Christ," a large stone slab on which he is said to have eaten with his disciples after the resurrection. The "United Greeks" have a church on the supposed site of the synagogue where Jesus worshiped and preached. Even the spring from which Mary must have drawn water is hidden by a church, that of the Greeks, and pilgrims bathe their sore eyes in its waters before they flow out to the "fountain of the Virgin," where personally conducted parties of chattering tourists photograph modern Marys as they draw water for their household uses.

To discover the true character of ancient Nazareth one must go far from the beaten track of tourist traffic and the blighting hand of ecclesiastical traditions into some simple and uncorrupted mountain village. One such I

found on a day when I left Nazareth and tramped away into the hills to the north. We visited Saffurieh, where scattered columns and capitals, ancient tombs, and a remarkable reservoir and aqueduct testify to the former importance of this Galilean capital of Jesus' youth. As we lunched at noon by an ancient well at the foot of the "mound of the Bedouins," a sub-inspector of police rode up. He proved to be a young Palestinian who had been educated in the American university at Beirut, and, even more than most people of the country, was friendly to Americans. He offered to give us a note to the "mukhtar," or headman, of the village of Kaukab, where we were planning to spend the night, and we tramped away with a bit of paper to assure the "mayor" of the city that we were not Jews, but friendly Americans bent on an archeological mission.

A REAL GALILEAN VILLAGE

We spent the afternoon tramping through scanty grain fields, withering under an unseasonable drought, and over mounds and ruins on plain and mountain-side, where scattered stones and potsherds told the story of vanished human lives, of battle and sack and the gnawing tooth of time. Toward dusk we climbed up the wild gorge past Jotapata toward the heights where lay our night's place of sojourn. We were received with much hesitation and deliberation, for, as we eventually learned, the headman was away on city business at Nazareth, now the capital of the district. But eventually it occurred to someone to inform the first lady of the village, the headman's wife, of the presence of two foreign gentlemen who had a "paper" from the inspector of police for her husband. With true oriental hospitality she immediately sent out the message, "Let them come in; they are welcome, paper or no paper." And we were ushered into the best home in the village.

A little courtyard, full of black kids and goats, a low, narrow passage into an almost windowless, but high-vaulted room, and a few steep steps brought us to a sort of mezzanine floor, perhaps ten feet wide and fifteen long, across the front of the room, over the door and passage we had entered. The floor below was merely of hard-packed earth. The goats ran in and out and even assayed to clamber up to our "parlor." There we had a cemented floor where the bedding was spread on which we sat and the pillows against which we leaned. Probably no other house in the village had such a cemented floor.

BEGINNINGS OF THE GOSPEL

Here we were welcomed with the inevitable little cup of "Turkish" coffee and feasted with the best the "mayor's" wife could cook—stewed lentils, soured milk, goat's-milk cheese, and thin sheets of unleavened bread, of the taste and consistency of stiff brown paper. During the night I felt at intervals something sprinkling down on my face and by morning light discovered that the roof was made of earth packed down on sticks and branches over the rafters, the whole no doubt covered with cement plaster. Worms and ants were at work above me and had caused the unwelcome disturbance to my slumbers.

Such was the best in a modern Galilean village. Making

every allowance for the stagnation of the land and the people under Turkish rule, can we suppose that the Galilean villages were better in the days of Jesus, that the home of Joseph the carpenter of Nazareth was better than that of the headman of Kaukab? All that archeology has uncovered of ancient life indicates that the family of Mary must have lived in just such a dark and cheerless stone hut. Heavy beams and rude doors and doorways, rough wooden plows and ox yokes such as a modern fellah uses, the Carpenter of Nazareth must have hewn.

THE SHEPHERD OF NAZARETH

He was a working man, a man of the country, a man of the people. On the open plains and hilltops of Galilee the multitudes, "scattered and harried as sheep having no shepherd," crowded around him "for the touching of his hand." They followed him to the passover and strewed palm branches in the path of "him who came in the name of the Lord." Far-sighted ecclesiastics of Jerusalem and a sophisticated city mob sent him to the cross. He would not save himself, his country following could not. But they saved the message that is to save the world.

Galilean farmers and fishermen and tax-collectors carried the "glad tidings" to the tent-makers and copper-smiths and shopkeepers and slaves of Roman cities. Not many of the intelligentsia, not many of the influential, not many of the best social circles were called to this high mission. Yet the "despicable superstition" spread. Ikhnaton, artist, poet, theologian, and king, son of Amenhotep the Magnificent, preached a gospel of a God of love to Egypt fourteen centuries before Jesus, but in vain. What all the power and influence of the Pharaoh failed to do was accomplished by the despised followers of the crucified Nazarene. The hope of Christianity lies in being, not a mass-movement, but a movement of the masses.

NAZARETH AND THE WORLD'S HOPE

The Christian spirit must show itself in social action in this day of social thinking, in "surveys" and "movements" in this day of efficiency and organization, but these are its fruits, not its life. In themselves they are sterile and dead. The source of power is in the hearts of men touched with the divine fire. Not the labarum of Constantine or the sword of Charlemagne won Europe for Christianity, but the simple preaching of monks and the flaming testimony of martyrs. When one despairs at the slow success of our boards and leagues and federations, he can take courage in the progress of the gospel that began in Nazareth of Galilee. In spite of the frailties and misunderstandings and wickedness of its exponents it has won its way and it still goes on. "The weakness of God is stronger than men." Again writes Mr. Scollard:

Nazareth town in Galilee!
Set where the paths lead up from the sea
That links the chords of a mighty lyre
Dirges over the rocks of Tyre,
Mourns where the piers of Sidon shone,
And the battlements of Ascalon.
They have waned as the sunset wanes;
Little more than a name remains;
But more than a name we hold it—we—
Nazareth town in Galilee!

VERSE

In Rocky Mountain Land

I

MOUNTAINS!

What, that ripple on the earth's horizon, snow-crowned?

Why, it looks—as if the laughter of the playful gods had shaken our stable world.

II

I HAVE seen a star and the rolling wave
And breathed on the prairie vast;
And they seemed to speak of a God that gave
That had lived in the distant past;

But never the great Creator's hand
Seemed to beckon so blandly near,
Till his hills uprose and that lofty land
Asserted that God was here.

REUBEN BUTCHART.

From Matin Song to Vesper Bell

WHEN deep within the wood of years
The night descendeth like a pall,
Far off, the listening spirit hears
A note as of a bugle call.

Who blows upon the bugle, none
In all the world shall ever know;
And yet it seems to say the sun
Shall rise and point the way to go.

And so to rest within the wood
We lie us down, and slumber well;
And, waking, say that life is good—
From matin song to vesper bell.

CHARLES GRANGER BLANDEN.

The Candle's End

AN aged life oft seems a flickering light
Which now does shadows cast, now lurid flare.
I pray God snuff my candle gleaming fair;
May it not burn into the socket quite,
Or sputter smokily in the drafty night;
And may it not burn on, though brightly, where
My loved ones have found lamps so rich, so rare
I am no longer needful for their sight.

But who can judge of need save One
Who planned the lights and uses to the end!
Still guide am I to someone, stranger, friend;
Soon he may sense my light grown strangely wan,
Eastward rejoicing all his gaze my bend;
Enough—my pallor points him to the dawn.

GERTRUDE MILLS GORDON.

Peace Through Justice

STRIFE between nations and between classes within the nation prevents the coming of the kingdom of God.

When some one said Christianity had failed George Bernard Shaw replied that it had not failed but had been found difficult and not tried. Another English writer recently declared that the church had inoculated the world with just enough Christianity to prevent it from catching the real thing.

The fundamental tenet of our personal evangelism is that God was in Christ reconciling the world unto himself. The great apostle followed the declaration of this with a correlative; it was that we who become reconciled unto God are to become ambassadors and apostles of reconciliation. The reconciling principle has been found quite sufficient in restoring men to personal relationship with God the Father. It can be made quite as efficient in creating a state of friendship and peace between men and groups and classes and nations. The greatest need of our time is for apostles of social reconciliation.

There is a clashing incongruity between the terms "a Christian society" and "a Christian nation" and the strife that characterizes our corporate relationships. Unless the gospel is merely a life-line and the church a rescue station, strikes and strife and wars ought not to be. In the measure that the gospel becomes a leaven to transform society into the kingdom of God, they will not be. It has not been tried as a reconciler in social relationships. The task is difficult, but in no other way can the kingdom of God take possession of the earth. Until we can be brothers across lines of class and color and language, there can be no universal brotherhood.

The Ferment of Unrest

Merely to cry peace, peace, does not bring peace. "You cry agitator, agitator," said Sir Charles Napier; "imbeciles, there is but one agitator—that is injustice." There is no sweet, other-worldly spirit of peacefulness that will still the war cry so long as men feel themselves deprived unjustly of that which others possess. So long as there is human aspiration it will be impossible for men of one color or culture to make bondsmen of those of another. As the spirit of democracy, which is the spirit of brotherhood, percolates over among the child peoples, out into the areas of arrested development, and down into the hearts of the depressed classes there will be unrest; and unless those of better fortune turn to emancipate rather than stay to exploit there will be rebellion. What those who possess will not bestow those who do not possess will seize by main strength. Rebellion and the use of force will ever be the last resort of men wherever an enthusiasm for humanity fails to make the strong and wise big brother and best friend to the dispossessed.

The spirit of Christ is an inexpugnable force of unrest in the hearts of those who feel themselves bound by the arbitrary bonds of status, custom, ownership or law. That spirit is a germinating and creative force in the hearts of men and it is at eternal enmity with all that which compels men to bow as inferiors or take orders as underlings. It is at war with egoism and all self-assumptions of superiority. It is the spirit of equality and of an independence that seeks, not dominance but interdependence. Therefore, the strong modern nation can only take a mandate to teach and coach the weaker peoples into a culture equal to its own; it can become a schoolmaster to lead its smaller brother into independence and equality but never an overlord and exploiter.

So, too, is it with the strong and cultured race. Assumptions of inherent and permanent superiority can only outrage the soul of the lesser breed as it comes to a realization of inherent human worth and of its capacity to even begin to enjoy the good things of civilization. There will be rebellion wherever the road to freedom is blocked by arbitrary assumptions of superiority. We will not prevent racial clashings by force of

numbers or by power. It is of little use to cry peace, peace, to aspiring peoples if that peace means subservience and lack of equal opportunity. The spirit of Christ does not make slaves; no more does it make masters, except schoolmasters. It does make for reconciliation on the basis of justice and brotherhood. And the only way to keep peoples from aspiring to freedom and self-expression is to keep them out of the currents of modern democracy.

Labor and the Machine

Into no realm does all this come with greater force or appropriateness than into that of modern industrial relations. At the beginning of the Christian era most of the hard labor of the world was done by slaves. Then came serfdom in which the laborer possessed the rights of his own body and was no longer a chattel, but he was tied to the land and was a vassal. Next, with the growth of towns and commerce, he was freed from the land that he might labor in shop and on the road, but his status was fixed in that of servitude. He was not a citizen and all sorts of proscriptions and limitations surrounded him as an inferior. Then with the coming of political democracy the terms servant and master were abolished along with those of king and subject, and those words of equity, employer and employee, were adopted.

Now we have a law forbidding the legal construction of labor as a commodity—the thing it has been since slavery began. But even yet property right is all too often made superior to human right. Such was the deliberate thesis in the recent supreme court decision negating minimum wage legislation, and a certain state supreme justice recently declared that the chief function of law is the protection of property. That is an important function of law, but not its primary function. Its primary function in a democratic society is the protection of human life in all its contingent attributes and social rights. "He who takes the prop to my house takes my house." He who takes my wage takes my living. He who takes my time for twelve hours per day takes my chance to live and to be a social being. He who takes my child for factory labor takes my child's right to grow and be educated and come into a life that is free and happy. He who takes my wife from home to labor in his shop takes my home. Life consists in those things that make its living wholesome, and the sacredness of life is primary in the Christian economy; it must take precedence over any right of material possessions. The balance of time and justice do not divide between human life and property right, but seek to conserve property right as a means to large human living.

Modern machine production has contributed immeasurably to raise the standards of living, but it has tended also to bind the worker to the wheel of the machine. It has lifted burdens from his arm but it has also taken away expression from his brain and reduced his creative power. Once he was master of the tool with which he fashioned the fabric, but today the machine that fashions it is his master and he must keep pace with its movement. It has drawn him from the cottage to the tenement, from neighborliness with his employer, to an enmity that is implicit in machine organization unless an organized democracy takes the place of the one time neighborly contact.

Mass Interdependence

The principles under which individual independence once worked became fictions under mass interdependence; guarantors of independence once, they now become guarantors of dependence through those changes in external circumstance which make the individual no longer capable of contracting or choosing. On the one side, investors pool resources to create corporate production; if on the other side the wage earner is left to

contract his labor individually, he possesses no power beyond that of signing on the dotted line. He must work where the job is, under whatever condition prevails and for whatever the labor market or the employer dictates. He is in reality still a servant, though called employee. The term property becomes the synonym for power and the word labor a synonym for subservience.

* * *

Collective Bargaining Not a Cure

The festering place of the modern strike lies in this circumstance. It is not cured by the adoption of collective bargaining, but it is on the way to a cure. The very word bargaining implies a bartering for advantage and carries within its meaning assurances of disagreement at times, but it also carries in its meaning some approach to equality of rights; as over against exclusive property right it brings in the right of labor to a representation of that skill and brawn which is his total possession and investment in the common enterprise. Better yet would be some sort of representation of all the factors in production—brain, brawn, skill and investment under which, in good brotherly relationship with the golden rule as the guiding principle, a decent living for all would become the first charge on industry and a sharing of profits in some graduated form would make all partners in the enterprise.

Until there is common interest there cannot be maximum production nor an open way to peace, for peace is perfected only in heavenly places or in the grave-yard. It is common interest that makes for heavenly places and that alone can break down strife and substitute understanding for suspicion. That is the solid substance of industrial democracy. It is not state socialism or communism or any machine-made system that will cure. It is the spiritual fact of brotherhood put into action through organized fraternity, giving to each individual the largest measure of initiative freedom compatible with co-operative enterprise. In some such way this vast mass of men who form the broad foundation of modern industrial society may come into their democratic inheritance. Until they do, there will be no industrial peace. High wages and shorter hours will suffice for a time, but out of them will come a larger culture and a greater hunger for democratic right. If you don't want social reform you must stop public education, for education means making the masses wise to the better things possessed by others. It brings aspiration, which in turn brings discontent.

* * *

Justice Before Peace

So, to become ambassadors of reconciliation, we must become apostles of justice. If we would bring reconciliation to nations prone to war, we must bring in first a just international code of law and courts to interpret it. And the nation strong to enforce its claims to right must be first to submit its case to the arbitrament of judicial reason. If we would become ambassadors of peace between black and white, we must become apostles of equality of right and opportunity. So long as the white race holds aloft the torch of democratic civilization, the peoples of lesser attainment will struggle towards its light. There is no peace in suppression or denial or exclusion. If we would become ambassadors of industrial peace, we must become apostles of industrial justice. There is no peace in autocratic control, in divergence of interest over the common task or in the power of money to take profit while those who toil to make it possess less than an average of the good things of life.

Recognizing these facts, the churches have united in promulgating the social ideals of the churches. Fundamental to all else they put "equal rights and justice for all men in all stations of life." They declare "that the teachings of Jesus are those of essential democracy and express themselves

through brotherhood and the cooperation of all groups." They "deplore class struggle and declare against all class domination, whether of capital or labor." "Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry," they "stand for orderly and progressive social reconstruction instead of revolution by violence." Believing that an ordered and constructive democracy in industry is as necessary as political democracy," they also believe "that collective bargaining and the sharing of shop-control and management are inevitable steps in its attainment." To this end they affirm "the right of employees and employers alike to organize," "the right of all men to the opportunity for self-maintenance and for the safeguarding of this right against encroachments of every kind." They ask "that the first charge upon industry should be that of a wage sufficient to support an American standard of living," with "the highest wage that each industry can afford," as the just rights of labor.

* * *

The Church's Task

Thus the churches unitedly declare that the promotion of industrial peace rests squarely upon the promotion of industrial justice, and take their stand upon a concrete and workable program for procuring it. They did not adopt, and again and again reaffirm, this series of social ideals as empty resolutions. To pass resolutions and then fail to work toward their realization is a species of immorality. Upon the basis here affirmed by united councils the church can promote industrial peace. It should make their realization an aim and goal just as it makes concrete aims in religious education, evangelism and missionary work its goal. Let us put them in our program, preach them with fervency, promote them with zeal and through their progressive realization do mighty things toward bringing in that peace that betokens a new coming of the kingdom of God among men.

The united church put an end to the saloon. When its conscience spoke on the twelve hour day in industry, it was the beginning of the end of that enemy of the home, the community and the Americanization of the alien worker. When it speaks as unmistakably upon the gun man in labor war, upon child labor and upon the democratic right to representation of all engaged in the common tasks of mine and mill, the same advances will be made. The church is leading in comity between black and white; there is a Christian way for the races to dwell together in peace. It must lead into the clear recognition of interdependence between nations and of the divine economy that before all nations comes humanity. When the Christ that rules in home and sanctuary comes to rule in industry and diplomacy, there will be an end to armed war—but how can they hear without a preacher? It has been appointed unto the church to bring in the kingdom of God. It cannot do it by living for its own glory, but by vicariously living to promote the glory of that kingdom.

ALVA W. TAYLOR.

Contributors to This Issue

FRANK G. PORTER, Methodist minister of Baltimore and secretary American Methodist Historical society.

PAUL JONES, secretary the Fellowship of Reconciliation.

CHESTER C. McCOWN, professor New Testament literature, Pacific School of Religion. Dr. McCOWN spent several weeks in Galilee while Thayer Fellow of the American School of Oriental Research at Jerusalem in 1920-21.

British Table Talk

London, August 17, 1923.

THE only news to report from the churches has to do with the summer schools of various kinds, never so many or so popular as today. The London Missionary society, as its custom is, holds this week its summer school at Swanwick. The central theme is world occupation, and the program has been planned with the skill and thoroughness which mark all the works of a strong missionary society in these days. The London Missionary society has a widespread field of operations. This makes a serious problem for its statesmen, but from the standpoint of a student it provides material of a remarkable variety. There is scarcely any society of its size so well equipped in its own fields for providing the data with which world occupation has to do. China north, central and south; India north and south; Africa, central and south; Madagascar, the south seas and Papua—all these are within the large parish of the society. A summer school may be a wonderful inspiration to those within it, while to others it remains unknown and inexplicable. For the first time in three years I am among those without, so I cannot report of the school as my friends will when they return. Of one thing I can be certain: the school will live in the hearts of many friends of the society, who will have adjusted themselves once more to the realities of the task which is committed to the church of Christ in these days.

* * *

West Sussex

Many of my readers will have made the journey from Southampton to London. A little to the east of their track lies the lovely land of Sussex. There I am at this moment and there I hope to remain for three weeks. On the one side are the Surrey hills and on the other the South downs. It is a part of England little touched by the hands of moderns. There are wide commons, purple with heather. On the top of the downs there is the softest of turf and long stretches of goldenrod. It is a most silent land, from which in the distance the Isle of Wight can be discerned, and on the other side all the famous heights of the North downs—Leith hill, Hindhead, Ashdown and between the hills the rich and fruitful valley of Sussex. It is a land only for those who take their pleasures simply. There are no "amusements," only the joys of the bicycle on the road and the tramp over the commons and the lazy hours on the thymy turf. That excellent essayist, my friend J. B. Priestley, has been arguing that if Wordsworth could speak to us he would say that "the whole world would be better off if it spent the next ten years, as it were, lying flat on its back on a moor, doing nothing." At the present moment I am inclined to agree with Wordsworth, or at least with Mr. J. B. Priestley.

* * *

Waste in Church

A writer in the Challenge has been exhorting the leaders of churches to answer the question, how far there is waste in the service of the church. He dwells upon the failure of all the churches to claim the rich human gifts which are offered from the heart of youth. The man with the gift of preaching is welcome, but those who have no such gift cause some embarrassment if they make their offer of service to the Christian society. In the mission field it is recognized that a man may exercise a divinely ordained ministry and be an architect, builder, doctor, scholar, agriculturist; at home he cannot hope to be counted as an ordained servant of Christ and his church unless he is a preacher or a pastor. But the time has long passed for the church to claim as within its borders those provinces which once were its own—education, scholarship, healing and the like: "The church can no longer have within its province the literature of a people, as well as the guidance of its political life. But if these things are no longer within the direct control of the church they are still within the kingdom of God. And the church must recognize the service

of the teacher and the artist, the statesman and the healer, as no less an expression of Christian faith than that of the preacher. It must encourage men to go forth into their callings as the ordained servants of the Kingdom of God. There should be no excuse for any man to plead "in the mission field I can be an architect, or scholar, or surgeon, and still be counted a minister of Christ; in this country that is forbidden me"; it should be the pride of the church to send forth its members into all honorable callings with the ordination of the divine hands upon them. If the church seem to decrease, the kingdom of God will increase; and the kingdom is more than the church.

"But apart from this service outside the church, there are talents which a living church ought to covet for its own immediate use. At present it makes a constant demand for the preacher; if a youth has the gift of speech he will find a ready welcome. But it is shy of using other gifts."

* * *

The Duke of York's Camp at Romney

For several years, under the leadership of the Duke of York, a camp of boys of an unusual kind has been held. Half the boys are working lads, the other half public schoolboys. They are divided into companies of twenty, in each of which ten are from one class and ten from the other. They live and feed together, play games together and share the camaraderie of camp in which it is hard not to make friends. The idea of the camp is that boys whose fortunes in life lead them far apart shall have at least for a brief time the chance of knowing each other as friends. The Eton boy and the boy from Poplar discover each other, and if in some time to come the Eton boy becomes a member of parliament he will not be without some knowledge of the workingmen of his age. "So-and-so was with me at Romney," he may say, and any one who has been to camp knows what a bond that is. It is only a small thing to organize such a camp, but it is precisely one of those human experiments which promise great things for the social life of a nation. All of us remember the story of the man—I am away from books and forget who it was—who said: "I refuse to meet that man, I can never hate a man when I have once met him." It should be mentioned that the camp this year was at Romney on the Dymchurch marshes. This land was covered by the sea when the Romans landed at what is called Lympne. It is a strangely fascinating land with its little Norman and early English churches, and with its Martello towers, prepared in the days when Napoleon was waiting his hour to land upon the shores of England. Those who read modern fiction will find this land appearing in Mr. H. G. Wells whose Kipps lived in New Romney, and in Miss Sheila Kaye-Smith's "Joanna Godden."

* * *

A Life of Lord Shaftesbury

There are no writers who have more claim to tell the story of Lord Shaftesbury than Mr. and Mrs. Hammond. They have written great books upon the town laborer in this land, and they have traced the rise of industrialism and written upon the conscience of all thinking men a sense of shame at the inhumanity which was shown by those who found in the new inventions a way of growing rich quickly. It is quite fitting that the same writers should tell the story of Lord Shaftesbury. If there is shame awakened by the memory of the horrors of the industrial revolution, there must be a great pride in the story of Lord Shaftesbury. He more than others made himself the spokesman of the oppressed women and children. Like a Moses, he heard in his pleasant country life the cry of the sufferers and he went out to serve them. Therefore his name is blessed still. "The devil," say the joint authors of this book, "with sad and sober sense on his grey face, tells the rulers of the world that the misery which disfigures the life of great societies is beyond the reach of human remedy. A voice is raised from time to time in answer: a chal-

ledge in the name of the mercy of God, or the justice of nature, or the dignity of man. Shaftesbury was such a voice."

Political

There seems to be a calmer tone both in Paris and in London since the British note was published. On Sunday the voice of Lord Rothermere was lifted again to make our flesh creep. Of his paper he tells us 2,225,000 copies were printed. As far as I could see he made no attempt to deal with the real objections shared by most statesmen to the present policy of France and to the sinister possibilities to which it may lead: the break-up of Germany and the military dominance of France over Europe, not to speak of the disastrous consequences to British trade. But perhaps I have underestimated the power of Lord Rothermere with his millions of voices sounding from the Daily Mail and the other papers. Yet I cannot find that the publicists who have knowledge and judgment pay much heed to the fears of Lord Rothermere. The forecast which is more widely spread is set forth in the New Statesman: "There will be a change in French policy which will or will not involve a change of government according as M. Poincaré can or cannot exhibit an elasticity of which hitherto he has certainly shown no sign. But that is a question which need not greatly concern us. What we may be certain of is that the British point of view, if it be maintained as firmly and clearly as it has now been asserted, will at last be listened to in France. We have not the slightest doubt that after its first outburst of anger even the Parisian press will become—as a result of this note—much more tractable and civil than it has been for years past. For the French are the least sentimental people in Europe. They dwell constantly, in speech and writing, upon our "brotherhood-in-arms" and our "sacred ties," but they take no stock themselves in such phrases. If they find us impervious both to sentiment and to abuse they will begin very quickly to talk business. So at any rate we have always maintained in these columns, and the next few weeks will provide the test of our view—if the British government stands to its guns."

A. E. Housman's

Last Poems

I am not sure how far Mr. A. E. Housman's last poems have traveled beyond these shores. They are the work of a poet who has been almost silent for many years. I will give myself the pleasure of quoting one of them, number xxxll:

"When I would muse in boyhood
The wild green woods among,
And nurse resolves and fancies
Because the world was young,
It was not foes to conquer,
Nor sweethearts to be kind,
But it was friends to die for
That I would seek and find.

"I sought them far, and found them,
The sure, the straight, the brave,
The hearts I lost my own to,
The souls I could not save.
They braced their belts about them,
They crossed in ships the sea,
They sought and found six feet of ground,
And then they died for me."

A Masterpiece

I suppose everybody else has read it. But why have I spent fifty years on this planet without reading Moby Dick? Why had no one told me of it and told me with vigor? Why had not the reviews shouted to me to read this masterpiece? Anyhow it is not too late, and the leisure hours of a recent week were filled by this amazing book. Everyone must have known it, but

why didn't they tell me? I have read many books of all kinds, and on all manner of themes. But here is a book with daemonic power which I had never handled till a few weeks ago. The thought is humiliating and yet hopeful. If there is this book, why may there not be others? Meanwhile if anyone loves passion and inspiration, if he delights in tales of the sea and mysticism, if he wants to learn about whales and the soul of man, let him read Moby Dick.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

My Son in the Ministry

THE president of a large industrial plant said to me last Sunday: "We move our men steadily forward and for each position a half-dozen men are in training." Paul found his Timothy. What an inspiration Paul was to him, and what a comfort Timothy was to Paul. The young man, found at Lystra, was with the aged apostle at his last hour in Rome. To his son in the gospel Paul committed, with confidence, the care of the churches. Few ministers' sons care to enter the ministry, although some of the most noted ministers have had fathers who were preachers. Too often the son sees his father patronized, sees him brow-beaten by men of wealth, sees him starved into submission by theological cranks, sees him come up to his old age in poverty. Therefore the son is apt to say, "None of that for me." Happy, indeed, is the minister who can lead his son into this holy and beautiful calling. We do not need so many new ministers, we need a better quality. I am never worried about the number of young men in theological seminaries, I am concerned about the type of man who desires to enter the ministry. One way to bring about union is to allow the people to gather about the truly great preachers, rather than be held apart by small, uneducated men, who only know enough to mumble over the denominational shibboleths. Constantly doctors are required to meet higher and higher tests of preparedness; attorneys have to pass difficult examinations; teachers must be able to earn certificates showing that they know enough to instruct the young; engineers must know their business, but any fool can run an automobile or preach—this is a reason why so many people are killed physically or damaged spiritually. Certain short-course schools are pouring out emotional and dogmatic preachers, half-baked and dangerous. Like Kipling's "Tomlinson" they "got it from a book"—second hand. Knowing nothing of science, such an earnest Don Quixote thrusts his lance into the "evolution" wind-mill, not willing to leave science to the scientists. Unable to appreciate literary criticism nor the historical method—such a person is sound on "verbal inspiration." His faith is credulity; his constant attitude is that of the young robin, with wide-open mouth, looking for something big to swallow! It is these caricatures of preachers that cause the church to be neglected. Dogmatism and ignorance go hand in hand.

We turn, then, with relief to Timothy, a man trained and prepared for our holy calling. His father, being a Greek, probably had given him a taste for culture, while his mother and his grandmother had opened to him the scriptures. He had been a good boy, clean, strong, alert; unstained he could come into the ministry; Timothy was unusual. He was a born leader of men. He impressed you by his soul-force. Paul chose him. One time when Paul wrote a letter to his son, almost unconsciously those dominant traits came to his mind: "My son, be an example to them that believe in word, in manner of life, in love, in faith, in purity." In other words: "Be yourself—yourself at your best."

Paul was not only a preacher, he was a pastor; he possessed

*Sept. 23, "Timothy, a Good Minister of Christ Jesus." Acts 16:1-3; Phil. 2:19-22; 2 Tim. 1:1-6; 3:14, 15.

that rare sense—a care for souls. He could not make converts and go off and forget them; he must know about them, he must write letters to them—such letters! He must send messengers to them. Timothy was such a trusted messenger. He could rely on Timothy—he would “carry the message to Garcia.” Did he need a steady and brave man to carry on the work in Berea? Timothy was that man, absolutely dependable. Did he need to know about the disciples at Thessalonica? Timothy, alone, seemed just the man to send. Pres-

ently the faithful young preacher came back with a favorable report. Did the great city church of Ephesus need a preacher of power and a pastor noted for love? Timothy again, always Timothy. Was death at hand? Paul reached out for his son in the gospel. Timothy came.

We need very much two things today (1) Homes that produce Timothies, (2) Preachers that can win young men of that type.

JOHN R. EWERS

CORRESPONDENCE

The Bainton Near-Ordination

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has been called to a letter from Bishop Brewster to you in which he says: “You will thus see how far from fact is your statement that Professor R. H. Bainton asks for ordination at the hands of Bishop Brewster. This ordination was refused.”

If by this statement the Bishop would be understood as meaning that he still regards such ordination as an open question, I have no doubt that Professor Bainton as well as myself would be pleased at any time with such reconsideration of it.

The material facts at present, as I understand them, are briefly stated as follows:

1. In behalf of Professor Bainton I applied to the Bishop for ordination in accordance with the terms of the concordat adopted by the last General Episcopal convention.

2. I had gone over with Professor Bainton every obligation required by the canon, as we had discussed and agreed upon them in framing it by our Congregational and Episcopal commissions. On his acceptance of these to my satisfaction I had commended him to Bishop Brewster for such ordination.

3. The Bishop subsequently had an interview with Professor Bainton. The Bishop wrote to me that I would be disappointed in the result, giving to me as the final reason for refusal to proceed further the failure of the house of deputies to concur with the bishops in the method of procedure in such ordination in special cases. The bishops are thus left without power to carry out the proposals which they had offered in good faith in their adoption of the canon. This reason, it hardly needs to be said, renders any discussion of the interview between the Bishop and Professor Bainton unnecessary, as it removes at once the question as to the particular case, and applies to all cases which may be brought up for consideration. It makes it accordingly a national church question. Otherwise, our further pursuance of the matter would have been in private conferences only and correspondence with the Bishop to remove any possible misunderstandings.

The present situation, then, for the consideration of the Episcopal and Congregational churches resulting from Bishop Brewster's refusal, resolves itself simply to this, stated in plain terms, however much as I must regret being obliged to do so: Are the bishops, individually or collectively, by this failure of the house of deputies to concur in a recommendation of the bishops to put into effect the canon, thereby enjoined

from delivering the goods according to the terms of the agreement between us in the concordat? Is the Episcopal church content to leave the matter in this nullification of the agreement?

The larger question both for the Episcopal churches and our coming national council, indeed for all the churches, is whether or not, now that our common Christianity is at stake, they are content to remain in this ineffectual condition of continued sinful schism.

Rugged Rocks, Maine

NEWMAN SMYTH.

“Inscrutable Providence”

EDITOR THE CHRISTIAN CENTURY:

SIR: You speak of President Coolidge's “cant” expression in connection with the taking of our late President—“inscrutable providence.” Man recognizes a supreme and universal providence. There is no point in space nor moment in time where and when he is not present and operative. This is what we mean by the divine immanence. Man, as a free being, plays some infinitesimal part in the universal scheme, but the scheme itself and its outcome are enveloped in “inscrutable” mystery to us. A devout woman prayed for bread. Mischievous boys tossed in a loaf. She at once thanked the Lord for answering her prayer. Then the boys revealed the facts. “Well,” said she, “the Lord sent it if the devil did bring it.” So the Lord had a hand and purpose in Mr. Harding's death, though natural causes produced it. God is as responsible for what he permits as for what he does.

Marceline, Mo.

H. L. WOODWARD.

“Does God Grow?”

EDITOR THE CHRISTIAN CENTURY:

SIR: The article “Does God Grow?” by R. E. MacGowan is stimulating and though provoking, and yet I for one cannot accept his main thesis. He seems to run perilously near to pantheism when he identifies God with the processes of the universe. Must we not hold to the transcendence of God to steady and balance our thought of the immanence of God?

Then the idea of a growing God suggests one who is limited or infinite, and do we not have here the “finite God” of H. G. Wells who would prevent evil if he could, but cannot, because he is limited by the restrictions of his nature? The facts of growth and development are too self-evident to one who thinks. And yet is it necessary to identify God with these processes or to say that he is subject to them? Can we not believe in a “dynamic, active, living Personality”—one not “static, inert, lifeless,” who is the same yesterday, today and forever?

Oswego, Ill.

J. V. WILLIS.

EDITOR THE CHRISTIAN CENTURY:

SIR: Anent your article, “Does God Grow?” Is God the Infinite Spirit and “All-in-all?” Wherein could “All-in-all” grow?

BOOKS In ordering books not advertised in *The Christian Century* and not well known, do not neglect to indicate name of author, also the publisher. Note further: It has not been found practicable to send books out on approval, nor can exchange arrangement be granted.

THE CHRISTIAN CENTURY PRESS
508 South Dearborn St., Chicago, Ill.

Wherein could the infinite Spirit grow? Does the Infinite, All-in-all, include all-knowledge, all-power, all-presence? Wherein can these grow?

Does not man have a finite mind, and God an infinite mind? Is it a logical conclusion that an infinite mind must grow because finite minds grow? Is not an infinite mind full-grown? Can all-knowledge be increased?

Can the universe be accounted for with less than an all-knowing, all-powerful, all-present Creator? Would the activity and experience of creating and operating the universe cause such a Mind to grow? Would not each of his activities and experiences be a realization of his pre-intelligence and plans, rather than increased intelligence—growth?

Is God "an integral part" of his world (pantheism), or is he the Operator and Manager of his world? Is he so much a "part" that he must grow with the world "process"? If God is a learner in the "process," who insures the course?

Is God so much a "part" of us that when "we fail, he fails?" Is that the finiteness of his all-knowledge and all-power? Is that the meaning of "In him we live, and move and have our being?"

Must finite wills be "automatons" because there is an infinite Will? Does "a dynamic conception of the universe" leave no other conception but that the Dynamo must "grow" with the development of the universe? Wasn't the Dynamo big enough for his task "in the beginning?"

Topeka, Kansas.

DAVID R. KERR.

A Fine Distinction

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue you have an editorial entitled "The Anarchy of Our Sectarian Order." In a perfectly friendly way, I wish to take some degree of exception to one point in the article. Not that you are wrong, but modern religious thought is ignoring a matter which ought to be observed more closely by the churches which are endeavoring to affiliate in any degree.

The article speaks of sectarianism and denominationalism as if they were one, when in fact denominationalism is one of the greatest blessings we have. Denominationalism means simply that a group of Christian folk are working together striving to find the best way of following Christ and doing his work effectively. Sectarianism is reducing the Christian life and doctrine to dogma and then advocating that dogma as if it were in reality the Christian way of life. Denominationalism is a method of work and can be harmonized with almost any other method which uplifts humanity and is workable. Sectarianism is a narrow view of the Christian life based on prejudice and cannot be worked consistently with any other view of Christianity.

In the town where I reside four churches, Presbyterian, Christian, the Methodist Episcopal and Methodist Episcopal South, work in harmony the year around, but each has its own sectarian peculiarities, which, by a gentleman's agreement, are kept in the background in all their work.

Methodist Episcopal Church,
Dinuba, Cal.

M. S. McGEE.

More Light on Luther

EDITOR THE CHRISTIAN CENTURY:

SIR: Your able contributor who discussed the Lutherans in your issue of August 16 does an injustice to Luther, partly for lack of space. Luther did not call the Epistle of James a "letter of straw," but in the first edition of his "Prefaces to the New Testament," in the part dealing with the New Testament as a whole, he gives the test to judge the religious value of the books, namely, as to whether they emphasize not the external deeds of Christ but how "faith in him overcomes sin, death and hell, and gives life, righteousness and blessedness." That, he says, is the "evangelical way" of a book or gospel, and judged by that "way" or test, John's gospel, the epistles to Romans, Galatians, Ephesians and 1 Peter are the "books which point out Christ to thee

BOOKS TO LIVE WITH

PATHWAYS TO GOD

By Alexander Purdy—\$1.50

By its simplicity and understanding of their questionings, this book will draw students to know the truth of Christ.

CHRIST IN THE POETRY OF TODAY

Compiled by Martha Foote Crow—\$2.00

Third edition revised and enlarged. An anthology from American Poets.

THE CRUCIFIERS

By Rev. Lyman Abbott, D.D.—\$.75

In the preface, Dr. Henry Sloane Coffin says of Dr. Abbott that, "As with his Master, the people heard him gladly."

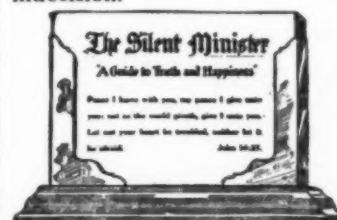
The Womans Press

600 Lexington Ave. New York, N. Y.

The Silent Minister

Tells the old, old Story in a new and practical way. To be kept on the desk, dresser or table, where the busy life may be aided by words of Good Cheer and Daily Help.

Many a life will be helped and directed in the time of indecision.



It should be on the family altar, on your desk, in the sick room, in each guest room, in the home, Y. M. C. A., Y. W. C. A. and Hotels, and in the Pastor's study.

Regular Price, \$1.50
Lacquered Brass Finish.

The Silent Minister Publishing Manufacturing Co.,
Newton Falls, Ohio.

— Please send me complete information.
— Also send me a "SILENT MINISTER," subject to my inspection, for which I enclose \$1.50.

Name.....
Mailing Address.....
Church Membership.....

FOR
—Mother,
—the Boy or Girl at college,
—the Invalid,
—the Business Man and Woman,
—Every One in the Home and Office.

Church Organizations:
A special sales offer, enabling you to make an attractive profit for your fund, awaits you.

Agents Wanted:
To introduce this bearer of "Good Tidings" into every home in your community.

and teach all that is necessary for thee to know" (for salvation). "Therefore," he says, "*over against these* (or, *in comparison with these*, italics mine) St. James' epistle is right strawy, for it has no evangelical way to it." Luther omitted these words in later editions.

In the preface to the epistle of James itself, however, he provides for a relatively high appreciation of it, though still not the highest. He says: "The epistle of St. James, though it was rejected by the ancients, I praise and hold for good, because it emphasizes no law of man and strongly emphasizes the law of God. But without prejudice to any one else, I still think it is no apostle's writing, and for this reason." Then he goes on and gives his reasons. He cannot, therefore, set it among the chief books, but he will not prevent any one from setting it as high as he wishes, for it has many "fine sayings" in it. In other words, Luther valued the epistle in its own degree—straw has uses—and kept it in his Bible, but its degree was not as high as the gospel of John. Catholics and Protestants have pounded Luther for that celebrated value-judgment on James, but it was a true one, and I am sorry he ever struck it out in later editions. That striking out, however, was merely to avoid offense, and did not mean the slightest change in his religious point of view in judging the spiritual worth of Bible books.

It also might mislead the uninformed reader when it is said that Luther "pointed without argument" to the "This is my body" written on the table. In that famous Marburg discussion Luther plied his arguments for a couple of days or so; his refusal of the hand was because he interpreted the proffering of the hand as a sign of agreement in fundamental convictions, and not simply as an act of courtesy.

Madison, N. J.

JOHN ALFRED FAULKNER.

Scissoring the "Century"

EDITOR THE CHRISTIAN CENTURY:

SIR: There was not much left of the August 30 issue of The Christian Century when I got through with the scissors. I had to cut out for filing, Barton's "New Poetry" with its capital parodies; MacGowan's "Does God Grow?" very striking and suggestive; the account of Arthur Nash's "golden rule" business; and perhaps most important and timely of all the editorial, "Do We Need a New Religion?" the gist of which is that we do not need more revelation but more intelligence to get a better technique for social living.

Union Theological Seminary,

CHARLES P. FAGNANI.

New York, N. Y.

A Cruel Critic

EDITOR THE CHRISTIAN CENTURY:

SIR: Hurrah for Germany! To hades with the Allies! Three cheers and a tiger for Lenin and communism and all the reds! If William Hohenzollern and the Russian soviets have not decorated the editor of The Christian Century, they certainly have been derelict with respect to their duty.

Why spoil an otherwise fine paper by articles that are offensive to many of your readers, as you are constantly doing by upholding Germany and the reds?

Community Presbyterian church,

GEORGE W. WICKWIRE.

Dakota, Ill.

Postscript

EDITOR THE CHRISTIAN CENTURY:

SIR: I say with each recurring subscription time—God bless you in the work of The Christian Century. It continues to be the best of its kind of all those that have come under my observation.

Trinity Reformed Church,
Amsterdam, N. Y.

THOMAS ADAMS.

BOOKS

ASPECTS OF THE ITALIAN RENAISSANCE. By Rachel Annand Taylor. (Houghton, Mifflin Co. \$3.00.) A wonderfully brilliant work, in a vivid and colorful style, based on much substantial scholarship. The author never argues but issues sweeping generalizations and pronounces decided opinions, some of which we think are wrong, but there is not a dull page. An annoying book, for we keep coming back to it when we should be doing other things. Part of the allurements is in the theme, of course, but much of it is in the book.

THE APOSTLE PAUL AND THE MODERN WORLD. By Francis G. Peabody. (Macmillan, \$2.50.) The fundamental thesis is that as the modern mind has learned to find in Jesus a master of souls and not a dictator of dogmas, so this attitude must be maintained toward the teaching and the personality of Paul. The author's rich scholarship and keen insight need no praise. It occurs to us in reading this that if Professor Peabody would write a modern-speech translation of the New Testament it would be a wonderful book.

MOTION PICTURES IN EDUCATION. By Don Carlos Ellis and Laura Thornborough. (T. Y. Crowell Co. \$2.50 net.) A practical book for teachers, incidentally useful to those who wish to use motion pictures in religious education, though the treatment of the latter field is curiously limited to two pages. Gives a vast amount of useful information about pedagogical methods, available pictures and equipment.

A PARISH PROGRAM OF RELIGIOUS EDUCATION. By Walter A. Squires. (Westminster Press. \$1.25.) "A clearing house for the best things in church schools as they are being worked out in various churches." A practical handbook covering organization, curriculum, equipment and the correlation of the various factors and agencies, but still leaving much to be said in regard to objectives and curriculum.

CREDO ESSAYS IN CONSTRUCTIVE THEOLOGY. By F. W. Aveling. (James Clarke, London. Pilgrim Press, Boston, \$2.00.) A rather conventional and apologetic statement of that conservative, but not extremely conservative, theology which likes to call itself "constructive." Yet contains much that is helpful to faith. The author rejects evolution. He is still worrying about the missing-link and the fact that there is no sign of a creature with a cranial capacity between the 34 cubic inches of the highest ape and the 68 cubic inches of the lowest man. (Pithecanthropus Erectus had about 50 inches or a little more.)

THAT SILVER LINING. By Thomas L. Masson. (Doubleday, Page & Co.) This is a serious book about the realities of life and religion by a humorist who has been editor of "Life" for twenty-five years and is reputed to be the author of fifty thousand published jokes. He tells us that Kant's Critique of Pure Reason has been his constant companion for the past twenty years, but he goes rather beyond the limits of Kantian subjectivity in saying that there is "nothing destructive about a tubercle bacillus." There is in the book much "mental science" as a means of healing, much wholesome cheerfulness and faith, and much homely common sense.

ANCIENT HEBREW STORIES, and Their Modern Interpretation. by W. G. Jordan. (334 pages. \$2.00. Doran.) The inquiring mind of modern youth is so saturated with the scientific viewpoint that yesterday's interpretation of the Old Testament stories inclines him to throw the Bible overboard. Dr. Jordan without narrowing them to a literalism that stifles that meaning seeks to so retell them as to give them their religious meaning and puts them in the discard of the modern mind.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Social Themes at Coming Congregational Council

Social and industrial questions which will come before the biennial meeting of the national council of Congregational churches for discussion at the sessions which meet at Springfield, Mass., October 16th to 23rd are: What is the church going to do in helping to solve the perplexing questions of industry, hours and conditions of labor? Does the church care about the conditions under which negroes coming out of the south live and work in northern communities? Does the church side with labor or capital? Are preachers afraid to speak the truth concerning labor and capital? Among the speakers who have been invited to discuss social and industrial questions are Owen Lovejoy of New York, Arthur (Golden Rule) Nash of Cincinnati, William Allen White of Kansas, Fred B. Smith of New York, Governor Proctor of Vermont, Judge Florence E. Allen of Ohio, Dr. Arthur Holt of Boston, and others. The report of the commission on social service will be presented by Rev. Nicholas Van der Pyl of Ohio.

Lutherans Take Lead in Protestantism

Statistics were published by Dr. Nathan R. Melhorn, president of the American Lutheran editors' association, stating that the Lutheran church throughout the world now numbers about 75,000,000 persons, being the largest section of Protestant Christianity. Of this number 3,500,000 are found in America. The churches on the western continent are independent of national or political boundary lines, while the Lutherans of Europe form, in most instances, "state" churches. The recent war, however, has jarred the relationship of state and church in Germany, a problem that the recent world convention at Eisenach grappled with.

Newspaper Evangelism in Japan

Jesse R. Wilson, former member of Broadway Baptist church in Fort Worth, Texas, now a missionary stationed at Sendai, Japan, writes that "in cooperation with other religious bodies, the Baptists of the north of Japan have started newspaper evangelism, and so far the experiment has proved successful. Those who respond by letter to the newspaper articles are carefully and systematically followed up. During this year of beginnings they have acquired a list of more than sixty inquirers. Mr. Wilson writes: "We have regular courses in reading and a lending library, besides a prescribed correspondence course leading up to a decision. So far as results are concerned, we can report small groups in at least three towns eager and ready to be organized for further development. There seems to be no limit to the scope of this work, and its future is about what we choose to make it. It seems to be a great door-opener and barrier-breaker,

making a highway into the hearts of many for the itinerating missionary and the visiting evangelist."

Washington State Grows Religiously

Year book reports for Washington State Y. M. C. A.'s show an increase of 100 per cent over the best previous year in attendance at religious meetings and Bible classes, and a 400 per cent increase over 1919, the lowest previous year. Spokane had over 40,000 attendance. Total for the state will be well above 170,000.

Churches Seek Ministers for a New Task

The Community Church movement has grown with such rapidity that there is now a large demand for ministers for these churches. The kind of man most sought for is the one who has discovered the essence of universal Christianity, and who has something to preach after he has eliminated sectarian appeals from his sermons. The churches demand men who are aware of modern movements in religious education and social service. Particularly in Oklahoma is there a large

demand for ministers at this time. Dr. J. W. Scroggs, of Norman, Okla., is much interested in the ministerial supply for his section.

Missouri U. Makes Good Showing in Religion

Of the total student enrollment in the University of Missouri, eighty-four per cent are church members and seven per cent more have church preferences. There are more ministerial students in this school than in any other state university.

Summer Conference in Porto Rico

More than two hundred persons attended the 1923 summer conference of Porto Rico Christian workers held in the Polytechnic institute at San German. Hon. Emilio del Toro, chief justice of the supreme court of the island, made the principal address.

Dr. C. E. Macartney Called to Washington Church

Dr. C. E. Macartney of Philadelphia has accepted the call of New York Avenue Presbyterian church, Washington,

JOHN R. EWERS

We are putting his name in large, bold type because his lesson talks on the Sunday school lessons published in the **20th Century Quarterly** have elicited more enthusiastic comment from Sunday school people than the work of any other lesson writer now producing. Here is a "sample" letter:

"Hardly a Sunday goes by that I do not quote freely from Dr. Ewers' wonderfully fine exposition of the Sunday school lesson. Fifty-two Sundays in the year I go before my class with the comments of Dr. William T. Ellis, Dr. Floyd Tompkins, Dr. Gains Glenn Atkins, Dr. Charles R. Erdman, and Dr. Ewers, as well as a liberal reading of the Bible itself, as a background, and I am frank to say that none of the commentators named give me more pleasure or profit than Dr. Ewers. I have never read after a man who can say so much, in so few words, that is worth while to the seeker after religious truth."—Arthur P. Black, 243 Senate Office Building, Washington, D. C.

And then there are those other **20th Century Quarterly** writers—Herbert L. Willett, Jr., Ernest Bournier Allen, W. C. Morro and Ernest Fremont Tuttle—all experts in their particular lines.

This Quarterly treats the International Uniform lessons for adult and young people's classes

All orders—both trial and regular—should be in our hands at the earliest possible date!

THE CHRISTIAN CENTURY PRESS

508 South Dearborn St., Chicago

D. C., to its pastorate and expects to begin work in his new field on the first of October.

Religious Issues in the Church of England

The church of England reveals differences of viewpoint in its leadership that are startling to people living in denomi-

nations where one is certain of one's Protestant heritage. The recently held meeting of Anglo-Catholics has brought into the highlight the great development of ritual interest. Rev. A. Manby Lloyd in a recent issue of the Witness characterizes the differences among the Anglo-Catholics as follows: "What is an Anglo-Catholic? The party seems to be divided

into two camps, one led by the Bishop of London, the other by the Bishop of Zanzibar. The former is an aristocrat, the latter is a scholar and a theologian. One has achieved popularity by thumping cabmen on the back and riding on the top of busses; the other courted unpopularity at Kikuyu. One represents the smug, self-satisfied England which

Bishop Thirkield Speaks for Mexico

In an address delivered at Chautauquo, N. Y., under the auspices of the international committee on justice and goodwill, Bishop Wilbur P. Thirkield of Mexico City made an appeal to America in behalf of her neighbor, Mexico. We quote from this address.

WHEN we get our true perspective, we shall regard this as one of the tragedies of modern history: that here stands the United States—the most advanced, the most powerful, the most opulent nation on the earth, leading the world in education, in the arts, in the sciences—in all that goes to make a great civilization; a nation the most altruistic and with a holy passion for missions. And, yet right by our side is our neighbor Mexico, for almost a hundred years rent and torn in the struggle for liberty and human rights; with eighty per cent of her people illiterate; bereft of the Bible and common schools; with three million Indians knowing not the true meaning of the name of God; with six or seven millions living in tomb-like huts of mud, without chimney or window—the prey of disease—millions of peons in squalor, misery and wretchedness; nevertheless a people of native capacity, gentle, burden-bearing, even skilled in simple arts.

Yet to these neighbors this nation, yours, has not gone with generous heart or helping hand. Instead of cultivating methods of peaceful penetration in the interest of education, international hygiene and moral helpfulness, we have scattered forts all along our border.

There is a distinct advance in temperance reform throughout Mexico and much territory is now under prohibition. The government as represented by President Obregon and secretaries De la Huerta and Calles stand firmly behind this movement. I have a recent letter from the President of the Republic in which Obregon says in characteristic

Spanish idiom in response to my statement in a public address on prohibition in Mexico: "I believe frankly that your prestige as a prophet is not being compromised too much when you state that our tendency is toward prohibition and that at an early date Mexico will enter into that estate."

More than one northern state is now largely dry. The state of Oaxaca has taxed the saloons practically out of existence. The minister of education recently placed one thousand text-books on temperance in the hands of the teachers of the public schools. In all deeds to land under the new agrarian laws the raising of the maguey plant, out of which intoxicating pulque is made, is prohibited. I confidently expect that within ten years Mexico will be practically dry. The best way for the United States to stop boot-legging on the Mexican border is to encourage this campaign. It will be recalled that last April President Obregon promulgated a decree closing all ports of entry to Matamoras and all other border cities unless the gambling laws were enforced.

A recent cartoon represents Mexico as a hornet's nest and Uncle Sam standing at the window of the United States with the legend "Turmoil and trouble. Never any peace until it is smashed." The fact is Mexico is not a hornet's nest, but a bee-hive, overflowing with riches: the

greatest single economic opportunity of our nation. Think of two items only—two thousand tons of silver and one-fifth of a billion barrels of oil annually. To handle bees successfully both firmness and sympathy are necessary. The United States has shown only firmness. We have repelled and not attracted Mexico until she misunderstands us. Multitudes hate us.

The tragedy is that we do not know Mexico. We have persistently misunderstood each other and so have pulled apart instead of together. The most strategic and really effective and diplomatic approach to Mexico we have yet made is in the appointment of two strong statesmen and experienced diplomats like Payne and Warren to sit down and reason together with the Mexicans in a fine spirit of co-operation and mutual tolerance. For this method of approach I made earnest plea in personal conferences with President Harding and Secretary Hughes on my return from Mexico in 1920, after conferring with President Obregon.

Let us not forget that the center of world strategy is now in the Pacific. Our first line battleships are there. Great Britain is now entrenched not in the North sea, but in Singapore. Our conference here means war against war. But let us not forget the sobering fact that besides the measureless stretches

(Continued on page 1180)

Religion and the Future Life

E. Hershey Sneath, Editor; chapters by Professors Franz Boas, J. H. Breasted, Morris Jastrow, L. B. Paton, B. W. Bacon, F. C. Porter, and others.

Dr. Sneath remarks in the closing chapter of the book: "One cannot study the history of religions without being profoundly impressed by the fact that belief in the soul's survival after death seems to be almost universal."

A BOOK FOR THE TIMES
Price, \$3.00, plus 14 cents postage

The Christian Century Press
508 So. Dearborn St., Chicago

Two Best Books on Hymns

THE STORY OF THE HYMNS AND TUNES

By BROWN and BUTTERWORTH
(\$2.25)

HISTORY AND USE OF HYMNS AND HYMN-TUNES

By DAVID R. BREED (\$2.00)
Add 12 cents postage, each book

The Christian Century Press
508 So. Dearborn St., Chicago

The Presence of God

By W. H. G. HOLMES

Of this book Bishop Gore says: "This is a book from which we may drink truth as from a fountain of real thought. The writer knows that Christianity is a life—it is the Way—before it is a doctrine."

\$1.00, plus 8 cents postage

The Christian Century Press
508 So. Dearborn St., Chicago

Prodigal Daughters

A Tale of Today's "Little Women"

By Joseph Hocking

The Sacramento Bee says: "The outcome of the story is logical, very logical to thinking people. The author has seen modern tendencies among girls, and young men as well, and he has rolled up his sleeves and taken a clean punch at one of the worst of the defects of today's society. . . . More stories like this and there would be less characters like it portrays. The book is a word-picture of modern times."

Delightfully Illustrated from the Paramount Photo-Play. With Jacket in Three Colors, \$1.75.

THE CHRISTIAN CENTURY PRESS
508 South Dearborn Street

Chicago

made of Our Lady Queen Victoria almost an object of adoration; the other looks to another 'Our Lady' and echoes her 'magnificat,' which it has called the 'Marsellaise of the Catholic church.' One looks to a goodly array of academic hoods to carry weight with the multitude; the other prefers to rely on its slum work and its good name in labor circles."

Prayers Will Be Syndicated for Newspaper Use

The Federation of Churches of Rochester, N. Y., is securing written prayers from three hundred prominent churchmen of the country for use in the Rochester Times-Union. This newspaper with a daily circulation of 68,000 says that there is a demand from their readers for this feature. The prayers will be syndicated, and will be sent to several hundred newspapers of the country.

Sherwood Eddy Visits Egypt

Dr. Sherwood Eddy has been greeted by enthusiastic audiences of Coptic, Moslem and Protestant students in Cairo,

Egypt, according to recent dispatches. In Assiut also large meetings were held in the ancient Coptic and the modern Protestant churches.

Boers Watch Reformed Church Meet

The Boers in South Africa, especially the reformed orthodox group, with their theological seminary at Potchefstroom, were keenly interested in the results of the reformed general synod, meeting recently in the Netherlands. The reformed Boers live in close contact with their Dutch brethren, and as many of the issues coming before the Dutch synod are of international interest these Boers are exceptionally watchful at this time.

Spanish Has Sunday School Association

In Spain the Protestants have organized a national Sunday school union, bringing together seventy schools with over 4,800 pupils. Portugal, too, has recently organized a national Sunday school committee which has applied for recognition as a section of the World's Sunday school association.

Daily Vacation Bible Schools Succeed

From all over the land one hears of the successful operation of new daily vacation Bible schools. In Presbyterian circles, in particular, there has been noted much activity. At San Bernardino, Calif., the board of education gave the Presbyterian staff permission to use one of the public school buildings, and eighteen volunteer workers from the various churches in town carried on the school. On the second day enrollment ceased because of the inability of teachers to care for the crowds of children who applied, but during the following weeks many left for fruit-picking, and the ranks

WHEN YOU GO TO THE NATIONAL CAPITAL
You are invited to attend the
VERMONT AVENUE CHRISTIAN CHURCH

National Representative Church Building
Project Indorsed by Disciples' International Convention.
Earle Wilfey, Pastor.

ELLWOOD DOES IT AGAIN

An even simpler and clearer exposition of his social and religious principles.

By Charles A. Ellwood

Christianity and Social Science

Author "The Reconstruction of Religion," etc.

Shows more specifically how the principles of his former book work out when applied unflinchingly to the present situation in our social life. \$1.75

Readers in seventeen states were recently canvassed by a leading bookseller as to religious books of recent publication found most helpful. First choice fell by a wide margin to

THE RECONSTRUCTION OF RELIGION

With new analytical appendices and list of references attached to each chapter to adapt it for group discussion work and class use. \$2.25

THE GOLDEN BOUGH

By Sir James George Frazer

Originally issued in thirteen volumes. \$65.00
One Volume Abridged Edition, \$5.00

"The knowledge that certain doctrines of Christianity such as The Incarnation, The Virgin Birth, The Atonement, The Resurrection are found in the ethnic religions need not lead us to the conclusion that there was borrowing of one from the other nor should the facts of coincidences tend to depreciate or discredit the supernatural in Christianity."—Methodist Review.

"Displays prodigious scholarship, unrivaled power of presentation and penetrating analysis."—Review and Expositor (Baptist).

THE CHURCH IN AMERICA

By William Adams Brown

Octavo 378 pages. Originally \$3.00. Reprint edition \$2.00
"In its own field this is one of the books of the year."—The Continent.

"A big picture of American Protestantism, generous, informed, progressive, scholarly."—The New York Evening Post.

THE CHRISTIAN DOCTRINE OF HEALTH

By Lily Dougall

New and Revised Edition \$1.75

"I do not mean that we are to abandon anti-toxin, Bayer 205 and insulin, but I do mean we should repair the great losses suffered when the true clergyman and the true physician do not work in close co-operation."

FOLK LORE IN THE OLD TESTAMENT

By Sir James George Frazer

One Volume Abridged Edition \$5.00
Originally issued in three volumes \$15.00

"He has taken every bit of folk-lore, every story, every legend, of the Old Testament and then examined carefully every bit of religion, folk-lore, legend, mythology, history

and poetry of every race and country and religion the world has ever known. He has done it so thoroughly that the last word has been said."—Christian Work.

SEEING LIFE WHOLE

By Henry Churchill King (Oberlin)

The big principle, "Seeing Life Whole," applied to securing "A Christian Philosophy of Life" yields a six-fold approach to the problem: the scientific approach, the psychological approach, the value approach, the personal approach and the Biblical and Christian approach. \$1.50

Also, by the same author

THE ETHICS OF JESUS

An able discussion of the twelve passages that have been called the foundation pillars of a truly scientific life of Jesus. New Printing. \$1.50

THE NEW GREATNESS

By Frederick F. Shannon

Author of "The Infinite Artist," etc.

"Beholding everywhere the unobvious but fundamentally important, with passionate moral purpose these are sermons that show the power still living in the American pulpit."—George A. Gordon (Old South Church). \$1.25

AN INTRODUCTION TO THE PSYCHOLOGY OF RELIGION

By Robert Thouless

"A true introduction that creates an appetite in the reader's mind to continue this interesting study."—Reformed Church Messenger. \$2.50

THE APOSTLE PAUL AND THE MODERN WORLD

By Francis G. Peabody

Scholarly; keen in analysis; subtle in insight; reverent; truth-loving; honors the Scriptures and gives a vital place to Paul. \$2.50

AT YOUR RELIGIOUS BOOKSTORE

THE MACMILLAN COMPANY

64-66 Fifth Avenue

New York City, N. Y.

were filled up from the waiting list. The assistant worker writes: "It seems quite pitiful that so few children from daily school can be reached for Sunday school. Yet it is encouraging to think that all of them had Bible stories and teachings for a whole month, and some time we shall know the results."

BISHOP THIRKIELD ON MEXICO

(Continued from page 1178)

of the South American coast Mexico alone has a coast line on the Pacific one thousand miles longer than that of the United States, except Alaska. Common sense, to say nothing of diplomacy, should lead us to adopt the slogan, "Mexico, next in neighborhood, let us make first in brotherhood."

Roger Babson, our astute economist, recently said that our greatest field for investment is Mexico, and then added, "The only cure for Mexico is the gold cure." Diaz, the old dictator—and Mexico needed a dictator at that time—thought so. He opened up the resources of Mexico to the financial magnates and exploiters of Great Britain and the United States. They furnished the sources of wealth really needed for the development of the imperial resources of Mexico. Diaz encouraged the building of railroads and the opening of mines. The tragedy was that Diaz forgot the common people. Millions of peons were exploited and crushed into a state of peonage until they were starving upon a pittance of ten centavos per day. Communal lands held by the Indians for hundreds of years were wrenched from them. With 85 per cent of the people illiterate and without schools, Diaz put thirty-three millions of his gold into an opera house and other showy adventures to impress the foreigners. Then the people rose in revolution. The previous half hundred revolutions were mere waves moving a couple of millions of the politicians and the patrician class. The revolution against Diaz was a mighty tide sweeping up from the bleeding, suffering, tumultuous heart of millions of peons. The wave may be defeated but the tide always wins. This revolution has won, breaking the bonds that bound millions in abject poverty and peonage. Bury a man alive and in the end he will bend and break his coffin lid. The peon has broken through into the light. The revolution of the last ten years has been the greatest educative force in a hundred years. No. The cure for Mexico is not the gold cure but the Christ cure—the social principles and ideals of Jesus Christ translated into terms by human welfare and the social and moral betterment of the people.

Obregon is the friend of the peon. He is providing him with land; tens of millions saved from a reduced army budget have been put into schools. He has given the under man a chance. He is the greatest assurance of permanent peace and bids fair to end the revolutions that have devastated Mexico for a hundred years. Considering Obregon's achievements in bringing peace to a de-

vastated and war-rent nation; putting an end to revolutionists; turning into peaceful channels the lives of hundreds of thousands of roaming soldiers and bandits; reducing the army; appropriating fifty-five millions for schools; for the first time establishing an open, honest budget; providing for the payment of the public debt—when these achievements shall some day be seen with a true perspective, Obregon will take his place as one of the greatest modern statesmen and rulers among the republics of the world.

Preachers and Teachers A Labor-Saving Tool

Indexes and Files Almost Automatically
"There is nothing superior to it."—Expositor.
"An invaluable tool."—The Sunday School Times.
"A great help. Simple and speedy."—Prof. Amos E. Wells.
"To be commended without reserve."—The Continent.

Send for circulars.

WILSON INDEX CO.

Box U, East Haddam, Connecticut

There can never be too many modern translations of the New Testament—and there is a flood of new light awaiting Biblical students in the new

Riverside New Testament

Translated from the original Greek into the language of today

By WILLIAM G. BALLANTINE

Says Rev. Amory H. Bradford, Central Congregational Church, Providence, R. I.:

"The spirit of the author seems wonderfully like the spirit of the Master himself. This translation is sure to bring the gospel story and truth to modern minds with surprising power."

Says President-Emeritus Charles F. Thwing, Western Reserve University:

"The translation retains the noble literary atmosphere of the King James version and it adds the vitality of our present speech and writing."

Says Dr. William E. Barton, of First Congregational Church, Oak Park, Ill.:

"I am delighted with the format of the Riverside New Testament and cannot speak with sufficient appreciation of the beauty of the translation. I doubt if there is another scholar in America who could have done it."

OUR SPECIAL OFFER FOR SEPTEMBER

In order to introduce this new work we will sell the Riverside New Testament and any one of the books below, for only..... **\$3.00**
(Add 15 cents postage)

USE THIS COUPON

The Christian Century Press, Chicago:

Please send me the RIVERSIDE NEW TESTAMENT and book checked herewith. I will pay \$3.15 (including postage) for same, Nov. 1 (or cash inclosed herewith).

My name.....

Address.....

- ☐ What Christianity Means to Me. Abbott.
- ☐ Toward the Understanding of Jesus. Simkhovitch.
- ☐ The Call of the Christ. Willett.
- ☐ Our Bible. Willett.
- ☐ Sunday Talks to Teachers. Wodehouse.
- ☐ Belief and Life. Selbie.
- ☐ Can Church Survive in Changing Order? Fitch.
- ☐ The Christian Faith in the New Day. McAfee.

THE CHRISTIAN CENTURY PRESS

508 S. Dearborn Street, Chicago, Ill.

Dean Inge Against Self-Governing Church

Dean Inge, famous churchman of London, has little use for democracy in church government. Regarding a plan to elect bishops for the Church of England, he is quoted as saying, "This would indeed mean death and bondage for the church. We know only too well the type of bishops whom we should get under a system of election. They would be safe men, narrow men, small men. A self-governing church in the present state of organized opinion, would bind us in fetters, forged in the middle ages."

New President at Westmoreland College Hopeful

Students from half a dozen states are already enrolled for the coming year at Westmoreland college, a Methodist junior college for women, says the president, E. R. Stanford. The new president has been in office since June. He was born and reared in Waco and is a graduate of Clarendon college, Southwestern university and Yale.

WAS there a physical Resurrection?

McCLURE'S CONTENTS

A complete, authoritative primer of the New Testament higher criticism. The views of world scholarship and modern science. For those with no previous acquaintance of the subject. \$1.50.

THE CHRISTIAN CENTURY PRESS
508 South Dearborn St., Chicago, Ill.

Oberlin Graduate School of Theology

An undenominational school which has usually from fifteen to twenty denominations represented in its attendance.

Connected with a large college.

College graduation required for admission.

Research its teaching method.

New year opens September 19th, 1923.

Address the Dean, Oberlin, Ohio

THE PREACHER and THE PEOPLE

By

BISHOP FRANCIS J. McCONNELL

"A presentation of the nature and scope of the preacher's work calculated to attract young men of clear thought and strong character."

—The Christian Register.

Net, \$1.00, postpaid.

THE ABINGDON PRESS
NEW YORK CINCINNATI

CHURCH FURNITURE
Pews, Pulpits, Chairs, Altars, Book
Racks, Tables, Communion Ware—EVERY-
THING. The finest furniture made. Direct
from our factory to your church. Catalog free.
DeMoulin Bros. & Co., Dept. 4, Greenville, Ill.

CHURCH FURNITURE
PEWS·PULPITS
CHANCEL FURNITURE
SUNDAY SCHOOL SEATING
American Seating Company
General Offices
14-H E. Jackson Blvd.
Chicago
CATALOGUES ON REQUEST

Pacific School of Religion

Berkeley, California

Fifty eighth year opens August 20, 1923.

Prepares men and women for

THE PASTORATE SOCIAL SERVICE
RELIGIOUS EDUCATION
RESEARCH FOREIGN SERVICE

Practical Instruction.

Facilities of University of California
Graduate Degrees.

Opportunities for Self-Support

Come to California to Study.

HERMAN P. SWARTZ, President

Church Seating, Pulpits, Communion
Tables, Hymn Boards, Collection Plates,
Folding Chairs, Altar Ralls, Choir
fronts, Bible Stands, Book Racks, Cup
Holders, etc.

GLOBE FURNITURE CO.

10 Park Place, Northville, Mich.

The Best Books by Herbert L. Willett

The Call of the Christ

Seldom has the challenge of Jesus to the present century been presented so earnestly, so persuasively. As a vital, living, convincing portrayal of Christ, scholarly yet simple, positive but not dogmatic, spiritual but not pietistic, it is a delight and an inspiration. (\$1.25 plus 10 cents postage.)

"Our Bible"

Dr. Willett's treatment of such themes as "How Books of Religion Took Form," "The Makers of the Bible," "Translations and Revisions of the Bible," "The Higher Criticism," "The Bible and the Monuments," "The Inspiration of the Bible," "The Authority of the Bible," "The Beauty of the Bible," "The Influence of the Bible," "Our Faith in the Bible," etc., has won for this book first place among books of this sort—in scholarly authority, thoroughness and attractiveness of literary style. The few slightly soiled copies of the book still in hand will be sold at 90 cents (plus 10 cents postage).



THE CHRISTIAN CENTURY PRESS

508 S. Dearborn St., Chicago

NEW YORK Central Christian Church.
Finis S. Idleman, Pastor, 142 W. 31st St.
Kindly notify about removals to New York

Purchase Your Vacation Fiction Now

at greatly reduced prices.

We have in hand a few copies of each of the following novels, the best of the fiction of the year. These have been on our shelves for several weeks and are very slightly shopworn.. Most of them are \$2.00 novels, but we will dispose of these copies on hand at the very low price of

75c (Add 12 cts. postage)

A Minister of Grace. Widdemer.
The Glimpses of the Moon. Wharton.
The Altar Steps. Compton Mackenzie.
The Mountain School Teacher. Post.
Certain People of Importance. Kathleen Norris.
Carnac's Folly. Gilbert Parker.

CHRISTIAN CENTURY PRESS

508 S. Dearborn St., Chicago

JUST FROM THE PRESS

"Lincoln and Others"

By THOMAS CURTIS CLARK

This new volume of verse by the author of "Love Off to the War" has just been issued by Doran's. The book contains twelve new poems on Lincoln, with about sixty others of various themes and styles.

Dr. William E. Barton (Author of "The Soul of Lincoln"), who is becoming recognized as America's foremost authority on Lincoln, says of the group of Lincoln poems included in the new volume:

"Thomas Curtis Clark's cycle of poems on Lincoln is one of the very best and strongest groups of poems yet called forth from an American poet in honor of America's greatest American. Every Lincoln collector will want his book, and hundreds of others who honor Lincoln and who love good verse will treasure it."

"A Song for Morning"

This new collection also contains that unusual poem, "A Song for Morning," which has been praised by Louis Untermeyer, one of the leading critics and poets of America, in the following words: "Good, straightforward, vigorous verses. And they are something more. They have a sweep and sonority that make for distinction."

THOMAS CURTIS CLARK AND HIS POETRY

Joseph Fort Newton: "Surely Thomas Curtis Clark has an authentic mission as an interpreter of the deep things that matter most."

Henry Van Dyke: "I find both thought and music in his verses."

Sara Teasdale, America's foremost woman poet: "These poems are charming."

Katharine Lee Bates, poet and critic, professor of English at Wellesley College, author "America the Beautiful": "His poems are genuine, glad, devout."

Dr. Frederick F. Shannon, minister Central church, Chicago: "The four Lincoln sonnets are gems, or, to use a better figure, they are four golden warblers—a well-trained poetic quartet—singing from the immortal Lincoln tree."

Dr. Edgar DeWitt Jones, minister Central Christian church, Detroit, and author: "A Song for Morning is strong and commanding, a bit Whitmanesque. It is noble and gripping."

Dr. Herbert L. Willett, of the University of Chicago: "The character of Thomas Curtis Clark's verse is sure to attract the attention of those who are seeking for illumination and nourishment for the inner life."

John Masefield, England's leading modern poet: "His poems are charming."

The Presbyterian Advance calls this singer "a poet of God's presence," and **Amos R. Wells,** editor and author, praises his "strong and beautiful style" and the "spiritual serenity and uplift" of his poems.

This new volume contains the best of this poet's verse written during the past four years, as "Love Off to the War" contained the best of his poetry of 1910-18.

Price of the book \$1.50 plus 10 cents postage

The Christian Century Press

508 S. Dearborn St.,
CHICAGO



23

For September, we recommend

"Religion and Life"

By Dean W. R. Inge and others

A GROUP of English clergymen and a scientist, headed by Dean Inge, have joined in writing this book, which purposes to explain some fundamental questions in regard to the relation of Faith and Reason, and of the nature of God, Man and Prayer. This is the day of personal religion—not of dogma. Hence these chapters, supplementing each other and forming a connected series, approach religion from the individual's viewpoint and show upon what foundations may be raised a personal religion and what are some of the hindrances to spiritual development. Dean Inge contributes a memorable chapter on Faith—a protest against the mistaken idea that "faith is believing what you know to be untrue." Professor Cairns writes of "The Father"; Dr. Halliday considers "Man's Need" of overcoming self-centeredness and insincerity; Bishop Talbot presents a beautiful study of "Christ as Man, Brother and Messiah"; Dr. Brown tells of the "Practice of Prayer" considered from the standpoint of psychology; and Father Frere speaks of "Christianity as Fellowship."

CONTENTS OF THE BOOK

- | | |
|--|--|
| I. FAITH AND REASON. By Dean W. R. Inge. | IV. CHRIST. By Rev. N. S. Talbot (Bishop of Pretoria). |
| II. THE FATHER. By Prof. David Cairns. | V. THE PRACTICE OF PRAYER. By William Brown. |
| III. MAN'S NEED. By Rev. W. Fearon Halliday. | VI. CHRISTIANITY AS FELLOWSHIP. By Fr. W. H. Frere. |

Price of book \$1.00 plus 8 cents postage

Order this new book—and any others you wish—on coupon below

Note our offer of a free book with orders of \$10.00 or more.

Buy books now. Pay for them November 1 (Or enclose cash with order)

SPECIAL!

If your order amounts to \$10.00 or over, we will send you, without charge, a copy of any one of the following books:
☐ Our Bible, by Herbert L. Willett. ☐ The Meaning of Baptism, by Charles Clayton Morrison. ☐ Progress, by various writers. ☐ The Call of the Christ, by H. L. Willett

**The Christian
Century Press**

**508 S. Dearborn St.
CHICAGO**

USE THIS COUPON

The Christian Century Press,
508 S. Dearborn St., Chicago. Gentlemen: Please send me the following named books, allowing me to pay for them November 1 (or I enclose cash herewith).
(Special Note: If you send cash, please include 8 cents postage on each book.)

.....
.....
.....
.....
.....
.....
.....
.....

My Name

Address.....

Note: If your order amounts to \$10 or more please indicate in one of the squares to the left of this coupon which of the books indicated we shall send you free of charge.

The 20th Century Quarterly

(THOMAS CURTIS CLARK, Editor)

DEPARTMENTS AND LESSON WRITERS

Clearing Up Difficult Points. This department is conducted by Herbert L. Willett, Jr., orientalist and Biblical scholar. Mr. Willett was for several years a professor in the Syrian Protestant College at Beirut and has time and again visited Palestine. There is no more capable guide in the interpretation of the Bible text and the explanation of oriental customs than Mr. Willett.

The Lesson Brought Down to Date. In his department, Dr. John R. Ewers, who ministers to one of the great churches of Pittsburgh (East End Church of Disciples), brings to his work on the Quarterly the largeness of outlook of a true cosmopolitan, together with a vitality and modernness suggestive of the great steel city. His straight-from-the-shoulder lesson talks are already well known to readers of The Christian Century.

The Social Note. Dr. E. F. Tittle, minister of the cathedral church of Methodism, First church, Evanston, is thoroughly social in his point of view, and in his department he concentrates, as with a power glass, the teachings of the lessons as they have significance for the problems of our twentieth century life. [Dr. Tittle's contributions to the Quarterly begin with the Autumn issue.]

The Lesson Forum. Professor W. C. Morro, of Butler College, Indianapolis, is an expert questioner. His department is considered by many students as the most valuable in the Quarterly. With many years of Bible teaching behind him, Professor Morro is as practical as he is learned.

Prayer Thought. A man of rare spiritual insight, Dr. Ernest Bourner Allen, minister at Pilgrim Congregational Church, Oak Park, Ill., has the genius of putting into a few lines the very heart of the lessons as they are viewed from the standpoint of the daily spiritual needs of men and women.

In addition to these departments, the Quarterly prints the lesson text and the daily Bible readings. Nothing that should be included in a lesson quarterly has been omitted.

Why not try out the 20th Century Quarterly in your adult or young people's class during the October-December quarter? Your order for copies—either regular or trial—should reach us by September 10, or as soon thereafter as possible.

The Christian Century Press

508 SOUTH DEARBORN STREET

CHICAGO

SSUE 38